

THE CHINESE RECORDER

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THE CHINA CHRISTIAN MIND AS SEEN THROUGH THE EIGHTH MEETING OF THE NATIONAL CHRISTIAN COUNCIL.

A spirit of Christian reassertion marked the Eighth Meeting **Keynotes.** of the National Christian Council held in Hangchow, April 10-18, 1931. So much was this spirit in evidence that some deemed the programs adopted for the ensuing biennium too ambitious. This ambition is itself a sign of the trend of the Christian mind in China so far as it finds expression through the National Christian Council. For the first time in a national Christian conference in China the needs and problems of youth in relation to the Church were a main item on the program. During part of the time the Council divided into four groups which discussed respectively the youth problem, rural reconstruction, economic relations and religious education and evangelism. All but the first of these topics had been the subject of preliminary conferences and study. The three latter groups were thus able to present definite plans for discussion. In spite, however, of being backward as regards definite plans the "youth" group created one of the only two lively discussions which took place in open meeting. It stood out, therefore, as a major challenge to the delegates. Another key-note to the mind of this meeting is seen in its evident search for a program of social reconstruction. Frequently, also, stress was laid on the need for the training of leaders in the setting up of stewardship, rebuilding the home, reorganizing rural life, promoting literacy, guiding youth and

creating religious education adequate to all-round Christian living. All these are parts of a socialized evangelism. They indicate that through the Five Year Movement the Christian spirit is seeking to permeate China's social as well as personal life. Statistical results from the Five Year Movement are not as yet apparent though organization and planning under its auspices are growing. In order to understand this situation the Council voted for a statistical survey of church membership. That direct evangelism might have full attention it was voted to arrange for regional evangelistic institutes and to call a national evangelistic conference in 1932.

**The Challenge
of Youth.**

In the main the delegates represented the older experience of the Church. Among the invited visitors, however, were three students, and one worker among students. These valiantly presented the attitude of youth on various topics of discussion, being given one full evening for that purpose. Their ethical problems as related to sex and marriage, their economic problems as they head up in dissatisfaction with the present social order and their intellectual problems as inherent in their inquiries into religion—all these were dealt with frankly, sometimes with almost startling pertinency! Two main divisions appear among youth. First, there are those who in relation to the Church acquiesce in the old ways of teaching and appear to accept old ideas; and second, there are those who are open-minded and seek light on practically everything. It is from among this latter group that Christian leadership must come. Yet it is this group that tends to turn away from the Church because usually it does not find the guidance it so sorely needs therefrom and misses a clear-cut goal of social justice according with their own aspirations and the claims of Christianity. Some Church leaders are timid about meeting this challenge of youth, many through lack of preparation are unable to guide them and many churches are ill-adapted either to meet their needs or utilize their energies in Christian effort. Some Christian leaders, judging from points made in the discussion of this subject, seem to youth to view complacently this drift away from the Church. Yet the Church *must* learn to cooperate with youth in working out a "reasonable statement of faith"—a frequently heard phrase!—, and in firing their imagination with tasks adventurous and adequate to China's needs or find itself ere long much more seriously crippled for lack of leadership than it is even now. Chinese youth must have more voice in the councils of the Church—even in the National Christian Council—if the Church does not wish to slip into spiritual senility. The leaders who attended the Council meeting are carrying on Herculean labors. To them must be added, on a much wider scale than is now apparent, the complicated task of winning those who will take on their labors when they are gone. This necessity the Council

recognized by putting this subject on its agenda. Furthermore, the social program adopted through various findings will serve to challenge youth to practical service. Frequently have we noted in our pages that this open-minded potential leadership does not turn much towards the ministry. Yet its fire and often daring questioning of existing situations must be enlisted! In this day of the "Young China" the Church must renew its youth by captivating Chinese young manhood and womanhood for service to their generation. This the Council recognized by giving youth a voice in its meeting. In addition this meeting sought in its program of socialized evangelism to reply to the challenge of youth. By way of giving special attention to the needs of youth the Council also decided to arrange for conferences between church leaders and youth themselves, to survey the "youth situation" and to urge church bodies to consider the pressing need of a "Youth Department in local churches." All this was aimed at heeding the cry of youth not for dogma or institutionalism but for more participation in church life, friendship and spiritual guidance and tasks that help take up the slack everywhere apparent in social reconstruction. Being disillusioned about several of the *isms* which promise attainment of their new ideals Chinese youth presents an inspiring opportunity for gearing their energy into a Christian program.

Christian Social Challenge. Implicitly this meeting challenged present social ills though it did not explicitly outline a new social order. It did, however, adopt initial programs for the home, rural life and economic relations that if started and persistently pushed will create a new social order. It should be possible to take the various findings adopted and work out a significant Christian program. This we hope the National Christian Council will do! Such an outline of present-day Christian social aims is badly needed as a reply to those critics of Christianity who deem all its adherents complacently acquiescent in the old social order against which the indignation of the world at large is rising.

Rebuilding The Home. Space permits here of reference to only the most striking points in these social findings. For the home the aim is to set up therein habits based on religion that will make it, as it ought to be, the most vital factor in building up the character essential to a Christian order of society. Perhaps for the first time Protestants in China are setting out to *win whole families*. Christian parenthood is to be a matter of *training*. Biologically parents are born; but spiritually they must be made. An annual Home Week is to focus attention on the home, a place wherein familiarity often breeds fatal indifference. Mission schools are urged to set up a *Practise Home Plan*. Specific training is to be given in the

Christian conception of marriage. Many of the most baffling ethical problems of Chinese youth are rooted here and yet comparatively speaking nothing has been done towards untangling them. One hopes that church groups will form the habit of discussing these live realities in place of some of the preaching which now takes up their time. In any event the Church is challenged to turn its attention upon making the home Christ-like every day in the week as well as once or twice therein turning longing eyes towards its highly desirable future home.

But the Christian social program does not stop here. **Rebuilding Communities.** It plans also to tackle the intricate problem of making the Church a factor in creating new communities. Since most of the Chinese Christians dwell in the country, as do the majority of their countrymen, a strenuous effort is to be made to build rural communities prosperous economically as well as spiritually. To achieve this the Council urged the churches to select suitable places and organize them into "Rural Community Parishes." These are to be built up around a central town with a church therein. For these rural units a six-fold program is proposed. (1) Evangelism and religious education. (2) Education. (3) Health. (4) Livelihood. (5) Recreation. (6) Woman and the home. In order to avoid complications it was decided that the National Christian Council should concentrate on promoting the Thousand Character System. Special training is to be given to country pastors to fit them for service in these rural parishes. They in turn are to make it their *main work* to train lay leaders for participation in its activities. Both are to be trained in practical rather than theoretical subjects. That among other things some system of financial security for rural pastors and projects for raising the standard of living of the people are urged is eminently fitting. All this can only be viewed as experimental: the outcome in detail no one can foresee. No one expects either, that Christians can or should rebuild all the communities in China. Nevertheless, the Christian experiments proposed will both prove the willingness of modern Christians to share in creating a new China and throw valuable light upon the ways to secure working solutions to worthwhile community life. A "Rural Parish" is a concrete and attainable ideal. Through it ideals can be pulled down out of the clouds and made to live in real situations. Already several church groups in North China have accepted responsibility for creating such parishes. In them the Church passes from being a builder of individuals only to a builder of communities.

Economic Relation. The findings on "Christianizing Economic Relationships" concern, to some extent, urban as well as rural economic situations. "The time has come," they stated, "for the Christian Church to accept as part of its obligation of service to China a share in the industrial and economic reconstruction

of society." Such a declaration fits into rebuilding the home and rural communities as outlined above. Among other things literature making clear to the churches the principles involved in this economic reconstruction is to be prepared. Christian groups in various centers are to be organized to carry out the program proposed. This is something in the nature of a revival as such groups were much more in evidence some years since than now. In carefully selected localities, also, experimental programs are to be started dealing with both urban and rural conditions. Special effort is to be made to gear youth into these. Industrial welfare, teaching labor to share in the direction of its own welfare, workers' education heading up in a workers' educational institute—these are some of the major projects outlined. Another is the study of the new Factory Law and participation in securing its application and improvement. As definite contributions towards the setting up of a Christian social order—some youth talk in terms of a "Christian Socialism!"—cooperatives in credit, marketing, processing of products, consumption and mutual aid are to be studied and promoted. Small scale industries that will help build Christian principles into rural community life are also in this program. Each of these projects calls for an article in explanation thereof. Such a program can only be started in the next biennium. Indeed with the resources available it looks almost impossible. Yet one rejoices to see the Christian spirit thus dare the impossible! For such a program if carried through means a vital change in the present order! In it indeed are the seeds of something to take the place of the failing capitalistic system. For a group of Christians in face of the innumerable problems which confuse and often baffle them thus to outline an attempt upon social ills is indicative of a revival of adventurous daring that has passed beyond the point of counting costs! In so far as the Church supports such an inclusive program it will find itself keeping step with China's urge for a New Life! Naturally the churches were urged to oppose the trend towards an opium monopoly!

**Unification and
Reorganization of
Religious Education.**

The second most lively discussion in this meeting of the Council centered in the findings on Religious Education. This did not, however, directly concern the detailed proposals in the findings. In view of government regulations anent the relation of religion to education this group found itself confronted with a new and serious situation and sought, therefore, in its proposals to link together home, school and church in training youth for Christian worship and living. The findings aim, also, at broadening and modernizing the methods used. Just what methods and materials are needed is not yet worked out in final detail. But it was recommended as a necessary approach to discovering and creating these that those engaged in special religious education work should be organized

into a "Council," which it was hoped would become "a unified agency for the promotion of religious education in China." The discussion centered in the relation of this proposed unifying agency to the National Christian Council. That it should be autonomous is highly desirable. But since the details of the organization of the "Council" are still to be worked out the meeting finally decided to appoint a Standing Committee on Religious Education to work out the findings. This "Council" is to be a clearing house of information so that all engaged in this work may strengthen each other, find fellowship, help one another by dividing the arduous labors involved and share in the results of any experiments set up to discover solutions. In addition Christian bodies were urged to appoint committees and special workers in religious education. In short the findings look to such a reorganization of religious education as will make it indigenous and adequate to China's present-day needs.

The Council Plans Forward.

About seventy percent of the delegates to this meeting were Chinese and the great majority were directly elected by various church bodies, the Church of Christ in China being in the lead with about twenty-three percent. About forty-two percent were ordained men the rest being leaders in various aspects of work. It is interesting to note that the proposals anent rural reconstruction and religious education were presented by experts therein from the West, the first being espoused by Dr. Kenyon Butterfield, acting for the International Missionary Council, and the second by Dr. J. L. Corley, acting for the World's Sunday School Association. Through both of them western Christians shared their experience with Chinese Christians along advanced lines. This meeting was forward-looking and in the mood to accept definitely its obligation to share in meeting the social needs of China. Its major emphasis is well summed up in a quotation from the report on the Deputation studying religious education!—"To develop in growing persons the ability and disposition to participate in and contribute constructively to the building up of a social order embodying the ideal of the Fatherhood of God and the brotherhood of man." It sought to respond in a Christian way to China's challenge to social reconstruction! During the discussion on the findings of the "Committee on Christianizing Economic Relations" Dr. Y. C. Yang, president of Soochow University, asked if it was proposed that the program outlined should be a part of the Five Year Movement. He expressed approval that this should be done. While no vote was taken a brief but animated discussion showed that the meeting shared his opinion. Viewing the meeting as a whole it is fair to conclude that it included every other action taken as belonging to the same movement. In this way the meeting geared personal evangelism into social passion. This has tremendous significance for the future of the Christian Movement in China.

Christian Youth and the Modern World

as seen through the

Message of the World's Student Christian Federation

P. C. HSÜ

THE World's Student Christian Federation comprises today three fairly distinct groups—the Continental, the Anglo-Saxon and the Orthodox—with a possible fourth, the East. Each of these groups has an emphasis, a viewpoint, so different that it makes one wonder sometimes whether the Federation has a unified message. In this article I shall maintain the thesis that a synthesis between these emphases is not only feasible, but that it is also necessary, for a vital Federation message can only emerge after such an attempt at synthesising and combining the best contributions of all the groups has been made.

The most striking thing about post-war Continental theology is its realistic emphasis. Reacting from the positivist and empirical tendency in theology, which seems to make God merely an ideal or a product of religious experience, the movement led by K. Barth and others has solemnly protested against this abuse by asserting that God is eternal and absolute, that His existence is in no way dependent on man's religious experience or cognition and that, instead of man climbing up to heaven, the initiative for salvation must come, in the first place, from God.

This realistic theology has a parallel but somewhat older movement in the field of philosophy. The so-called Neo-Realistic school in America and England is essentially a reaction against idealism and pragmatism which seem to have made reality dependent upon its being known and experienced.

This insistence on the objective and independent nature of reality, whether in theology or philosophy, must be regarded as a wholesome movement, for reality becomes illusion when it depends on the cognitive process for its existence. On the other hand, we must point out that the usefulness of the movement is a negative one only. For its task is finished, as soon as the protest is made. The fact that reality is objective and independent does not invalidate experience, nor does it take its place.

In theology, as well as in philosophy, we need to keep constantly in mind two sets of problems—the metaphysical and the psychological. These two problems, though related, are quite different from each other, and often they stand in inverse relationship of order (*ratio essendi* versus *ratio cognisendi*). Reality exists apart from the cognitive process

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

(metaphysical), but it is through the cognitive process only that it is known as existent (psychological). It is just as one-sided to divorce reality entirely from experience, as to make it entirely dependent on experience. Reality must be "experienceable," if not actually experienced.

The effort of theologians ever since Butler's famous "Analogy," has been at least partially to show the continuity between the natural and the revealed. Under the influence of the evolutionary theory, some theologians have been willing to make the natural and the super-natural completely continuous. In this latter case, the term "supernatural" may easily be dropped.

The post-war theology on the Continent seems to react very strongly from this idea of continuity. Theologians assert that there is nothing in common between God and man, revelation and reason, the sinful state of man and salvation, the Bible and other writings, the Church and the unredeemed world, etc. Thus "Polemic" is their favourite watchword! With the exception of some fundamentalists, few Anglo-Saxon theologians would indulge in such dualistic polemics.

The sharp dualism, which in a way carries on the tradition from St. Paul through St. Augustine, down to John Calvin, has a great deal of justification, especially in view of the fundamental difference that exists between secularism and Christian theism. The Christian position that God is and rules is denied by secularism in both its forms—naturalism and humanism.

The writer, however, feels that the Continental theologians have carried this dualism much too far, that sometimes they do injustice to their opponents and harm to themselves. For instance, at Zuylenveld* the present world was characterised as impotent, guilty, and meaningless, and the modern man as no longer certain about himself. If this characterization were true, there would certainly have been no need to face the problem of secularism, for nobody would worry about an enemy that had already been slain. Of course there may be signs here and there which would seem to support such a characterization, but we have certainly no right to regard isolated instances as general tendencies, much less to take our own imagination and our own subjective judgments for facts.

Further, a thorough-going dualism will hardly command the respect of the modern man. An entirely transcendent God can have no interest in man. Faith without reason is blind. A humanity totally depraved is beyond the pale of salvation, unless salvation is something magical and mechanical. Lastly, the sharp distinction between the Church and the unredeemed world has little basis in fact, as we shall see presently.

To our Orthodox brethren, the Church is everything. It is a divine-human organism. Real brotherhood can only be found here. The

* W. S. C. F. Informal Retreat at Zuylenveld, Holland, August, 1930.

marvel of inner transformation is the work of the Eucharists. But here one cannot help wondering whether it is a fact or an ideal that is referred to. If we should answer, "both," we merely say that the Church is no more nor less than any other movement or organization, working with all its imperfections towards perfection. It is significant that at both Amsterdam* and Zuylenveld people tacitly and even explicitly admitted the fact that organized Christianity has so far failed. In face of challenges that have come from, and tasks that have been set by the world, the Church is absolutely insipid. How then can we make such extravagant claims for the Church?

The writer has no intention whatever of denying that the Eucharists may work miracles in some cases, but he certainly fails to see that such can be claimed for everybody.

Lastly, he wants to ask the Orthodox and the Anglo-Catholic groups in the Federation this question: What and where is the Church? If we admit that it cannot be identified with any particular Christian sect or confessional group, and if we admit that the Church is an ideal that we are working towards, then does not logic compel us to make this general statement: that any group of Christians, whether outside or inside the recognized Churches, as long as it is inspired by the same ideal and working for the same end, is *ipso facto* a part of the Church. If this be admitted, then the writer fails to see that any essential difference exists between a movement like the W. S. C. F. and any other Christian group.

The writer, however, is no advocate of the present divided state of Protestantism. On the contrary, he believes it is high time to work for Christian Unity. As one Orthodox delegate has aptly put it, "It takes a united Church to deal adequately with the social problem as a whole," so "let us all repent of the sins of our forefathers."

The writer has, in the above paragraphs, given his frank criticism of each of the three viewpoints represented in the Federation, and he believes that these three viewpoints or emphases can be synthesized without much difficulty. None of these emphases is sufficient by itself, but when united they tend to reinforce each other. God is eternal and exists quite apart from man's cognition and experience. But in order to be of value to us, there must be intercourse between God and man. Initiative cannot come from God alone. Man must meet God half way. The prodigal son is received by his father, when he returns to him. Furthermore, God cannot be entirely transcendent; He is immanent in history and in man's upward march. From both these points of view man's experience is of importance.

With God guiding and inspiring, and man following and aspiring, that divine-human fellowship or Church gradually enfolds and realizes

* Meeting of the W.S.C.F. Commission, Amsterdam, July 1930.

itself in this world, which will some day be the Kingdom on earth. Any group constitutes part and parcel of the Church, if it is a manifestation of this twofold process. The ideal Church is nothing but a transcendent God made immanent in the experience of man. This is our tentative synthesis.

Our task, however, is not confined to reconciling family quarrels by making a simple synthesis like this; the synthesis should merely be the beginning of a much larger task. We are confronted with a world situation, wherein Christianity is more neglected than ever before, and wherein man feels that he is quite capable of solving his problems with the help of science and better social organization alone. In an age when naturalism and humanism reign, God is forgotten, and Christianity is looked upon as something outworn. But, in spite of man's indifference to Christianity, and in spite of his sense of self-sufficiency, we in the Federation feel that mankind still needs God, and that in God alone can be found power adequate for man to deal with his problems. How shall we present Christianity in such a way that God may again be at the centre of life and His power be made available for man? This, I take it, is our real task. So our task is not to find a way out of the differences that may exist among ourselves. The discovery of the latter is merely accidental. It should neither make us forget our real task, nor should we allow ourselves to fall into quarrels with each other.

We may now ask, Why has modern man left out God? To say: "It is due to the sin of man that he has forgotten God," is quite inadequate, though the statement may be based on profound religious insight. It is inadequate, because it shows a lack of willingness to face realities, and consequently does not cover all the facts. Of course there has always been a certain amount of worldliness which militates against faith in God, and this worldliness is probably on the increase, on account of the material civilization of our age. But a fair-minded person must certainly admit that there is much that is noble and idealistic in the secularistic tendency of our day.

Man has left out God, first, because through scientific inventions and discoveries, he has been able more and more to control the processes of nature, which until recently baffled him at every turn. Earthquakes, pestilences, diseases, which were hitherto surrounded with a halo of mystery, are now brought within man's reasonable explanation and effective control. Modern means of communication have removed practically all natural barriers and long distances. All this is done without any conscious help from God.

Second, man has left out God because not only has he conquered the forces of physical nature without God, but also, in his attempt to control human nature, he has found no necessity of relying upon God.

Thus modern politics, education and social reforms are not, on the whole, based on any belief in God. None of the competing political systems—such as communism, socialism, fascism and nationalism, which divide mankind into so many camps—is God-conscious. Individual educators may be Christians, but no authority in education bases his analysis of human nature on any Christian dogma.

Instead of attributing man's growing independence and ability to control nature without any conscious need of God, to his sin, the writer would maintain that all this is a part of God's work, done through man. Why can we not say that the modern scientific attitude and method and the democratic ideal, viz., open-mindedness, painstaking search for facts and impartial and systematic interpretation of them, equality, liberty and fraternity, are thoroughly Christian?

But we as Christians shall not stop at making such an admission. We must present our positive demand to the world at large. We would say to the secular world, "so far you have done very well. Your science and your democratic ideals, which you claim to be the work of man, are quite in accordance with our Christian faith, and we believe God has been at work, in spite of your disbelief. Now we have a twofold demand to make to you. First, a maximum program; by that we mean that your democratic ideal must be extended and applied to everybody, for universality is the very essence of democracy. God is the father of all mankind, and all men are brothers. From this point of view, your loyalty to a nation (nationalism) or a class (communism) or a race (racial superiority) is to that extent not democratic and therefore not Christian. Then we have a minimum program to offer; that is, social reform (or revolution) which pre-supposes a right method and a reformed individual. Hate leads to hate, but love calls forth love. This is a law in the spiritual world which is as certain as any scientific law can be. Further, society is composed of individuals, and no individual who has failed to control his selfishness and passion is a fit member of the social group, much less is he fit to be a reformer of society. Now, if you cannot find any valid objection to these Christian demands from your own system, then go and try to put these programs into practice. Come back to Christianity, if you feel the need of it. Stay where you are, if you do not. But in any case take these demands seriously."

Before we can make such demands effective, however, there is one pre-requisite, one condition that we must fulfil. That is, we Christians must first of all practise what we preach. If historical Christianity had not failed, the task of preaching would have been very easy—so easy that one is almost tempted to think that preaching is not really needed. But, because it has failed, preaching is now difficult and ineffective. This is another reason why the ineffectiveness of preaching must not be attributed to man's sinfulness.

Throughout the ages, the Christian churches produced men and women who practised what they believed—the Apostles, the Saints, the Martyrs, the Reformers and the Social Workers—but only at intermittent periods.

Theologians want us to believe, and we do believe, that God is eternal, and is eternally at work. God, therefore, has not slackened. He has not changed. But Christians and Christian organizations have too often failed Him. That is why man has left God, and that is why our preaching is so ineffective.

"Go and do likewise." "Bear fruit." These are the explicit commands of our Lord. What is Christian faith? It implies three things: understanding, trust and action. Christian faith necessarily consummates in action, for it is neither an intellectual assent (belief) nor a blind obedience. It is essentially action. The meaning of faith can only be completely understood in action. Faith is pragmatic. "Love God with thy all, and love thy neighbour as thyself." "God is love," and love should reign in every phase and every relation of life. Does this need much commentary or explanation? How wonderfully simple is Christianity! But at the same time, how profound, and how unfathomable! How can man understand the real meaning of love, when his life and action is a flat contradiction of this love? Racial prejudice, allegiance to smaller loyalties, exploitation of others, fear psychology—the list could be extended indefinitely!

Science discovers facts; philosophy interprets them. Morality appraises values; religion creates them. Religion has essentially a creative function. For example, take the problem of world peace. To gather facts regarding various tendencies and movements—that is a scientific task. To see the relationship between these and to understand their underlying causes—that is a philosophical task. To evaluate them, and to single out some one of these as ideal—that is an ethical task. But to *hold fast* to certain ideals, and to act resolutely and work steadily towards them, so that in the end new values and new facts may be created—that is the task of religion.

The sole value of theology is to make explicit and vivid the real nature of religion. Unfortunately, theologians have too often wasted time on subtleties and side-issues. Mediaeval theologians disputed as to the number of angels who could dance on the end of a needle, and modern theologians indulge in quarrels over transcendence and immanence, revelation and reason, the Jesus of history and the Christ of faith, etc. No wonder that an Indian delegate at Zuylenveld said, "Continental theological vocabulary is unfamiliar and unreal to us."

The same Indian speaker, however, said that the Chinese Christians are not interested in the problem of "What is Christianity?" The truth of this charge depends a great deal on the content of the problem. Chinese

Christians are not interested, if it is put to them as an abstract and theological problem. On the other hand, they will be intensely interested, if it is put to them as a religious and practical problem. Chinese culture is, on the whole, humanistic. The Chinese mind abhors a religion or a metaphysic that has no ethical content. On the other hand, the Chinese mind is essentially tolerant and synthetic. This explains why Confucianism, Taoism and Buddhism, different as they are, have existed and flourished together for so many centuries. The Chinese Christians believe that the living synthesis between the transcendent and the immanent, the mystical and the practical, the religious and the ethical, that is found in Jesus Christ, ought to appeal tremendously to the Chinese, though Christianity because of its western associations and traditions, must first undergo a process of indigenization.

The writer feels that Christianity has entered into a new epoch, on account of its contact with the East. The Christianity that has been seen through the eyes of Tolstoi, Gandhi and Kagawa is bound to have richness and newness added to it. It is high time for theologians to leave behind some of the traditional debris, and launch out into a new era of understanding and interpretation.

The necessary elements for the Message of the Federation may now be stated. The Federation originated from the desire to evangelize the student generation of thirty-five years ago. Within the years that have elapsed, both the outside world and the Federation have changed a great deal. Outside the Federation the secularistic tendency seems to be on the increase, and inside the Federation various conflicting views have appeared—theo-centric, Christo-centric and Church-centric. The problem of the Message has, therefore, become rather acute. So much for the history of the problem.

In formulating a statement of the Federation Message, several things should be borne in mind. First, our object of attack is the rising secularism of the world. This we must not lose sight of. Secondly, the various emphases that are found among the national movements inside the Federation should be looked upon as an asset rather than as a barrier. A perfect synthesis between them is not beyond possibility. Thirdly, there is a great deal in secularism that we must consider as Christian, but at the same time we must point out its inadequacy by putting before the world the Christian challenge. This is our polemic, if people prefer to use that term. We feel confident that a generation that has faced squarely this Christian challenge will come back to God. Fourthly, the Christian Message is not merely something to be proclaimed. It is to be lived, first by the Christians and then others will follow. Christian faith implies action necessarily. This is why the Christian Message is not an intellectual statement, not merely an attitude of obedience. Lastly, because of Christianity's contact with the East, we are now entering

upon a new era for our comprehension of the real essence of Christianity. Let us be courageous and not be afraid of leaving behind us some of the theological non-essentials that the centuries have accumulated for us.

Students, including Christian students, have an insight that we must profoundly respect, viz., they are not interested in a religion or a theological system that is not related to life. Much theological discussion looks pale when placed alongside the demands and urgency of life. With this insight the soul of the East heartily agrees, and it is only through this practical creative approach that the secularistic world may be won over to Christianity.

China's Economic Challenge to the Church

Y. Y. TSU

THE Church has always had its economic problem. This takes on different forms in different generations. The young Apostolic Church, in its first flush of enthusiasm, tackled it on the distribution end, tried Communism and then nearly wrecked itself through internal dissension. The Church in its long history has condemned many to death over theological questions, but the first recorded case of capital punishment was to uphold its N. E. P. (new economic policy). I refer, of course, to the death of Ananias and his wife. Back of distribution is the problem of contribution and the great preacher Paul had to spend much of his time and eloquence in coaxing his parishioners to contribute to the support of the Church and her impecunious brethren. In order to lighten the burden of the churches he refused a salary and supported himself by his handicraft although in time of enforced unemployment in prison he did accept free-will gifts of daily necessities from his followers. But back of contribution there is the problem of production. Paul was a master in slogans. He it was who created the famous slogan of Feng Yu-hsiang, "He who will not work, let him not eat" (非工勿食), which has also been adopted by the Muscovite Government to boost its Five Year Program.

The monks of the Middle Ages combined economics with religion and were as successful in promoting the arts and crafts and teaching villagers their livelihood as in encouraging learning and financing the preaching of the Gospel. When the Church grew rich with legacies and real estate left for its benefit by members who died or went on hazardous expeditions never to return, then its problem was how to safe-guard its spirituality from being smothered by its material wealth. In Dostoevsky's *"Brothers Karamazov"* there was an imaginary story of the "visit of Christ to the Cathedral of Severne," his imprisonment

at the order of the Bishop and the secret interview between the two in the middle of the night. It was a vivid portrayal of the struggle between spirituality and a church grown rich at a time when the people were generally poor and poverty was regarded as a virtue.

Modern society in the West rests on an entirely different economic basis. Its normal condition is no longer poverty and want, but plenty and comfort. The modern man's view is that there is no inherent virtue in poverty or wrong in wealth. The Church, because of its conservative spirit and its emphasis on practical ethical living, has become the bulwark of successful business and church membership—the symbol of prosperity. The great missionary and philanthropic movements of modern times, with their home base in the most prosperous countries of the West and with their network of activities covering all corners of the earth, are an impressive testimony to the use of wealth in the service of religion and humanity.

The Church in China has its own economic problem. If anyone doubts it, let him eavesdrop at any ministerial assembly, formal or informal, large or small. Wherever two or three ministers are gathered, there the economic problem of the church inevitably crops up. It is the problem of self-support. I have heard pastors groan over it. I have known pastors take substantial portions of their own meagre salaries to boost the self-support fund rather than allow the report of falling contributions to go up to higher church authorities. This is not unlike the dragon-fly eating its own tail! It is a painful and hopeless procedure! But the contribution column in church reports has become the barometer of church vitality; in the ecclesiastical eye it rivals in importance the membership column; by it the work of the pastor is gauged; by it the success of a missionary is measured. It must not be allowed to sag! Hence church workers talk about it, preach on it and worry over it more than over almost anything else.

Now this ideal of self-support is a laudable one. No Chinese Christian body with any degree of self-respect desires to prolong or perpetuate a false situation of financial dependence. If willingness were the only necessity in the solution of this problem self-support would be achieved by to-morrow! But other factors have to be taken into consideration. Chinese Christians have inherited a situation created by an expansionist policy, symbolized in the slogan, "Evangelization of the World in this Generation." The structure of the Church is top-heavy and before she can be supported her economic foundations must be broadened and strengthened.

I have heard that a certain mission has torn down some mission buildings rather than pass them on to the local church for fear that the latter might not be able to use them, thus facing the danger of their falling into the hands of non-Christian agencies. This seems a destruc-

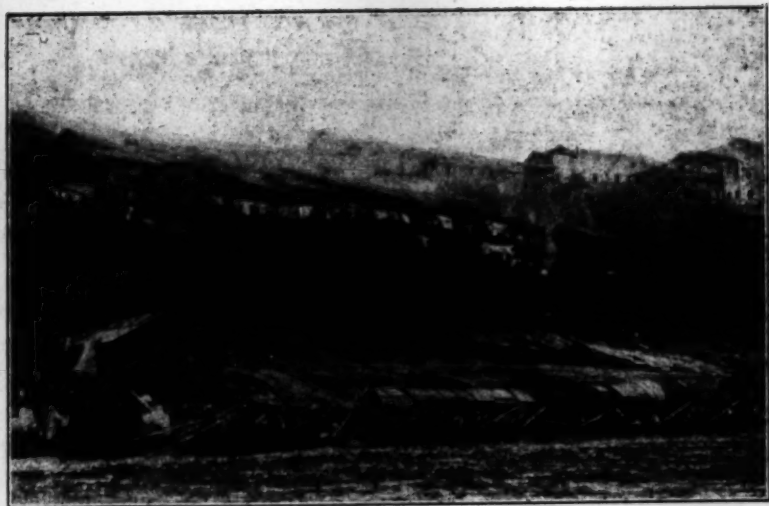
tive move but when one considers the mental anxieties and political complications that might otherwise arise but are now obviated, such non-productive procedure is a credit to the mission's good business sense. Were it possible, one might be tempted to advocate a general pulling down of superstructures that could be proved to be unnecessary or a hindrance to self-support. In "superstructures" we should include not only material equipment but also paid personnel. This is tackling the problem of self-support at one end. The other end is to increase the economic strength of church members.

Here we come upon a controversial issue. Should the Church go into business for the benefit of its members? Should the Church act as a banker and lend money to its members to start in trades, extend credit to farmers to manage their farms without debt, encourage home industry, and even build factories, or organize consumer's leagues and cooperative societies, etc? That means the acquirement of capital funds, which may involve having the Church make investments and engage in real estate dealings, etc.

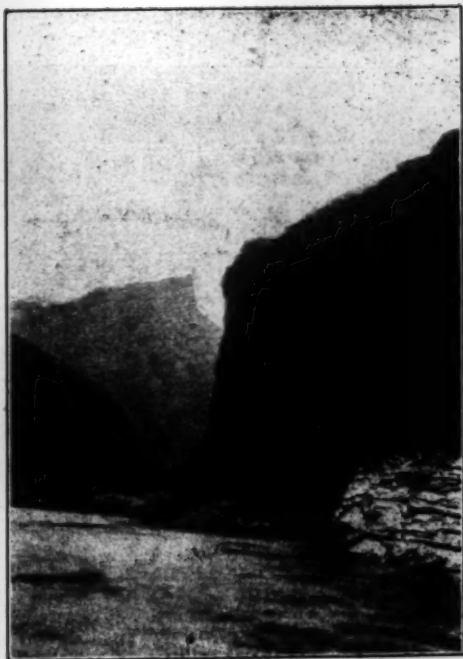
Here we come up against a prevalent prejudice among Protestants which does not exist among Catholics. There are real dangers and pitfalls in the way of a church going into business. It is unwise for every Chang San Li Szu (which is the Chinese equivalent of "Tom, Dick and Harry") among pastors and preachers to rush in where hard-headed business men fear to tread. But we have left behind the idea that business is necessarily corrupt and have come to believe that the Church may go into cooperative enterprises for legitimate purposes.

Until recently the largest medical and educational institutions in China were church enterprises requiring good business management and involving huge sums for their running. Missions have taken up farming, dairying, horticulture, domestic industries, rug manufacture, etc., to help finance one or another of their groups. We are fairly familiar with the idea of industrial orphanages, women's kung ch'ang (工廠) mission printing establishments and trade schools. To the traditional types of missionaries,—medical, educational and evangelistic,—new types have been added,—the agriculturalist, the engineer, the sociologist. The fact is that wherever there is an urgent human need, the Church has always tried to meet it as an expression of the spirit of its religion. What is needed now is a more definite recognition of the economic responsibility of the Church and more expert direction and organization for its fulfilment.

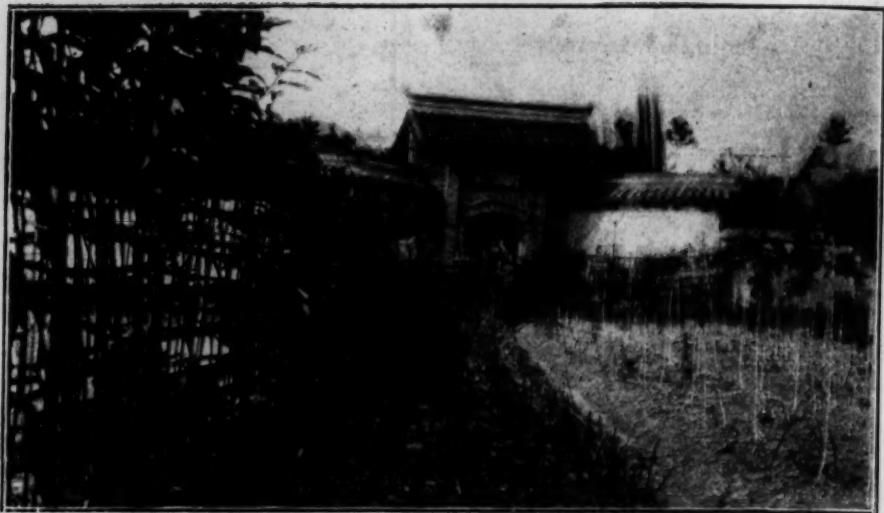
In this matter we Protestants can learn much from the successful way the Catholics have met the economic needs of their fellow religionists and the problem of the support of their churches. They have worked out a program for rural prosperity that is superior to the haphazard, piece-



HOUSES ELEVATED ABOVE SUMMER FLOODS, CHUNGKING, SZE.



YANGTZE GORGES.
VIEWS OF WEST CHINA.



NEW FRUITS IN WEST CHINA.

Top: Nursery of Foreign Trees. Middle: Young Apple Trees. Bottom: Concord Grapes and Young Apple Trees.

(See article, "Rural Experiments in West China.")

meal and half-hearted attempts at rural work by Protestant churches and missions.

Two summers ago when famine was raging in the northwest, the writer was despatched to Suiyuan beyond the Great Wall as a volunteer worker to manage labor in a famine relief project, called the "Saratsi Irrigation System" under the joint auspices of the Provincial Government and the C. I. F. R. C. One week was spent in the walled village of Maolintai to recruit farmer-laborers. It is situated in the centre of a great agricultural plain, on the borders of the Mongolian plateaus. Many of the villages still bear Mongol names or names of military encampments and pioneer settlements, such as "The Little North Camp," "The Lone House on the Big Route," "Let-us-go-together Camp," "The Lame Lama Station," etc. The sandy soil is rich but requires much water for successful farming. Consequently water symbolizes the dominant social value and the people worship the Sea Dragon. In every village there is a Temple of the Dragon King.

The first heavy rain in three years came down at the time we were staying there and broke up our recruiting, for no more laborers could be secured and even those already recruited ran away to return to their farms. Early on the day after the rain, there was much doing at the Temple. A sacrificial lamb was slaughtered and its meat carefully portioned and distributed to the households. Then came three days of theatricals and general holiday rejoicing. The life of the village revolved round the Temple of the Sea Dragon, the apotheosis of the dominant social need. Maolintai is as yet untouched by Christian influence. If the Church ever wanted to go there and successfully win the villagers to the Christian way of life, it should think of its work in terms of the economic and social needs of the people: irrigation, recreation, education, sanitation, road-making, interior decoration, as well as soul-winning.

Within the area of the irrigation system are located some Catholic villages. Hsiao Palakai is a typical one. It used to be, as the name indicates, the little Palakai but in twenty years it has out-distanced its neighbors in size and prosperity. Even in the famine year, it maintained intact its own irrigation system and the farms around it looked better than those around other villages. A mud wall surrounds it with large supplies of pebbles stored on the top as ammunition against bandits. It has its own defence force or village militia. In the centre of the village is the mission compound with its tall watch-tower. Within the compound are located the church, boys' and girls' schools, hostel, brewery, granary, flour mill.

Here for twenty years, uninterrupted by a furlough, Father L. Morel has worked and lived among his people. A Belgian by nationality, of slender build with a scholar's head and hands, he speaks German, French, English and Chinese, dresses in Chinese clothes and smokes a long

Chinese pipe. His hobby is astronomy and when the C.I.F.R.C. wanted to prognosticate about the future rainfall of the region, he alone could supply the data for he had maintained a record of the annual rainfall in the last fifteen years. If bandits come to attack the village, he is on the top of the watch tower directing the defence with his powerful telescope. The C.I.F.R.C. wanted a hundred mule carts to haul grain to the labor camps. In that whole territory, not even excepting the city magistrate, Father Morel was the only person who could muster such a number within twenty-four hours. His word is law among the villagers. He rules not by force but by reason of his self-giving. While the women of the region are noted for their small bound feet, the women of Palakai all have natural feet. The population is 95% Catholic, the 5% non-Catholic being new settlers, and the children of school age are 100% literate. The village is an oasis of prosperity in that semi-arid area and is church-centred. It is a convincing demonstration of what the Church can do when it becomes community-conscious.

But the Church's economic question goes beyond mere self-support. With Christians it is an ethical problem as well. Christians have an exalted ideal of human well-being which cannot tolerate poverty or any other handicap of human personality. The "Abundant Life," the giving of which our Lord referred to as sufficient reason for His coming, surely involves physical well-being and an opportunity for all to satisfy their natural wants for education, recreation, beauty, companionship, home and community living. Christians find it difficult to reconcile the ethical implications of their religion with the economic inequalities of present-day society. I have known men and women in moderate circumstances greatly exercised over the fact that they can with ease spend for an evening's entertainment what would take the ricscha-boy a month's hard labor to earn. I have known others who did not know what to do about the family's food bill, modest in the eyes of their peers but unjustifiably expensive in face of the need of the hungry and starving around them. I have heard missionary friends tell of the baffling problems arising from differences in the standard of living between themselves and the people whom they wish to win for the Christian Gospel. We have all known such moments of bewilderment, mental agony and spiritual suffering, when we wish we were courageous and radical enough to renounce all and follow our Leader without worldly encumbrances. Sometimes we quiet our consciences by the thought that we are all victims of an economic regime over which we have no control and comfort ourselves with the hope that by the inter-play of forces inherent in the situation, the wrongs will somehow be righted in the future. But in the depth of our hearts we know that we cannot dismiss our sense of responsibility so lightly and until we do something the hypocrisy of the situation will trouble us, not to mention the charges and calumnies of the opponents

of Christianity. It is not too much to say that the future of Christianity in China will depend largely upon our willingness to face the pressing economic and social issues of the day and in the light of Christian ethical ideals and in co-operation with like-minded people, to work out their fundamental solution. The present social movement for bettering the people's livelihood seems to offer a golden opportunity for the Church to demonstrate its Social Evangelism. Fortunately it is a challenge which the Church is not unprepared by experience to take up. It goes to the very heart of the Christian message.

The Church and the Industrial Worker*

T. L. CHANG

THE world-wide industrial unrest brings to the Church an imperative summons and a boundless opportunity. More and more men are realizing the importance of the ideal factors in life. It is not money that they value most, but rather intangible goods like freedom, power, brotherhood, the opportunity for self-expression, etc., etc. This leads us to ask what Christian principles bear upon industrial problems and what can be done by the Church in its corporate capacity to secure a better order?

The social principles which we call "Christian" are not the exclusive possession of Christianity. There is, however, something different in the way Christians understand these principles; this grows out of the peculiar nature and history of the Christian religion. It is fundamentally distinctive of Christianity that it looks on the qualities which characterize its social ideal as deeply rooted in a relationship between men and God. The Christian holds that the great need of men is for moral renewal, because he sees radically evil tendencies thwarting man's welfare and preventing him from achieving his best self. To the Christian the industrial problem is not an isolated question but rather one aspect of the larger problem of living according to the will of God and in the spirit of Christ. To aim at a Christian industrial order is to try to realize in a single group of human relations a divine ideal which affects the entire life of men. The Christian emphasis is primarily on the need of a change in the motive and spirit of men's lives and in the reorganization of industry to give scope and expression to the new spirit.

This emphasis on the moral factor differentiates the Christian approach to industrial problems from any which assumes that economic conditions are the sole determining factor in human welfare and that the

* A paper submitted to the Conference on the People's Livelihood. See *Chinese Recorder*. April, 1931, page 242.

increase of prosperity will in itself solve moral problems. Christianity knows that no change in the external machinery of the production and distribution of material wealth is sufficient to save society. It realizes that material wealth in itself is only a tool, capable of serving either worthy or ignoble ends, and that all turns upon the spirit in which it is used.

Some Christians go to the other extreme, thinking that man's spirit is so far independent of his environment that all questions as to the acquisition and distribution of wealth are indifferent to him and may therefore be ignored. They make a mistake! Neither is it right, as some economic thinkers do, to overlook the importance of spiritual influences. According to the Christian conception of God, He is the Lord of all life and of both worlds, the material as well as the spiritual. He is the creator of the physical universe and has made for the use of man all that it contains. Mankind in all its relations, therefore, must be organized according to the will of God, as revealed in Christ. The entire social order must be Christianized! The world as a *whole* is the object of redemption!

Without going into details the fundamental Christian teachings may be briefly stated as follows:—(1) as to the worth of every personality as a child of God: (2) as to Brotherhood as the primary relation between man and man: (3) as to the law of service.

These principles are sufficiently clear to enable us to picture the kind of society that we should have were they realized to-day. Based upon these fundamental principles, the social order that ought to be would not allow us to be content with the social order that is. By developing the Christian motive of love, by promoting the attitude of faith, and by carrying on a process of education, we should not fail to secure social betterment.

These methods, when faithfully worked out, will result in great achievements. Without attempting to theorize, let me take the case of Mr. Seeborn Rowntree, one of the real Christian industrial leaders in the world, whom I was privileged to meet during his recent world tour of study and observation. Mr. Rowntree employs some seven thousand workers in his factory in York, England. He is one of those able to prove that modern industry can be Christianized if Christian principles and methods are faithfully carried out. Mr. Rowntree stands for what he feels the workers should have: (1) earnings sufficient to maintain a reasonable standard of comfort; (2) reasonable hours of work; (3) reasonable economic security during their whole working life and in old age; (4) a reasonable share with the employers in determining the conditions of work; (5) an interest in the prosperity of the industry in which they are engaged. This shows, at least, that a Christian social order is practicable.

Realizing the policy of the Kuomintang, especially its "Principle of Livelihood" which the Government is endeavoring to promote at any cost; the attitude of the general public in devoting much attention to economic problems; the activities of the Labor Movement since 1925; and the work of the Government in giving protection to labor through legislation—the Church is challenged, as never before, with bigger opportunities and heavier responsibilities, to set up a program that will Christianize economic relations.

In spite of strong criticisms of the Church for its indifference to social needs, its unprogressive social outlook, its unthinking defense of the *status quo*, and the fact of its being a negligible factor in the great task of securing a better social order in the world, the Church is assuming the task of eliminating industrial evils.

The supreme contribution which the Church in any age can make to a better social order is to win men to the Christian ideal by inspiring them with a vision of the social ideal, by creating in them motives that lead them to work for its achievement, and by keeping alive their faith that it is attainable. The Church should be the well-spring of social idealism, of passion for brotherhood, of the spirit of sacrificial service, because its Gospel reveals to men the City of God that is being built upon the earth. A fresh and vital apprehension of the meaning of the Christian Gospel and a confident and courageous proclamation of that Gospel is the Church's great and distinctive contribution to the building of a better social order.

Upon the Church rests the tremendous responsibility of supplying the vital elements of education that secular education does not provide. It must interpret life in terms of divine purpose, must develop personalities with Christian social vision and wills directed to Christian social ends, ready to act from the Christian motive of seeking the common good.

The problem of Christianizing society is at heart educational. Hence all the teaching agencies of the Church, the pulpit, the Sunday School, Y. M. and Y. W. C. A.'s, the religious press, etc., must be conscious of the Christian social goal, and be directed to achieving it.

Any program of religious education can be carried out only as the Church can secure trained leadership. Through colleges, theological seminaries, and other training institutions such as summer and correspondence schools or locally planned training institutes, provision should be made for courses relating to present problems of sociology and economics in the light of Christianity which reveal the significance of the Gospel in its application to modern industrial problems.

But we cannot effectively face the modern world with the standards of our Master unless we know what kind of a world it is. The Church must, therefore, have specific knowledge of economic and industrial conditions, a clear insight into the problems involved and an intelligent

understanding of definite proposals for betterment. Goodwill is not sufficient! Wisely says the British Labor Party that, "goodwill without knowledge is warmth without light." When the Church truly understands social conditions it will understand its opportunity.

If it be true the Church fails to be more effective in social betterment because of lack of definite knowledge of existing conditions and problems, one of the greatest needs is for organized research to discover and make known the facts. The Church must courageously and impartially tell the truth and the whole truth about the right and wrong in all industrial conditions and relations.

Such systematic study cannot be carried on adequately by individual Christian agencies. It seems to the writer that the National Christian Council in cooperation with certain educational institutions should endeavor to strengthen this phase of work.

For the Church really to keep in touch with industrial conditions and to understand industrial problems will require something more than research and study. There must be first-hand contacts between the churches and the men and women in the ranks of industry. One of the methods by which wider and intimate contacts can be secured is through the church forum or discussion club which we should promote in the churches and Y. M. and Y. W. C. A.'s throughout China.

Y. M. and Y. W. C. A.'s may, in different parts of the country, take a lead in securing contacts with labor unions so as to develop acquaintance, appreciation of each other's ideals and mutual understanding. Y. M. and Y. W. C. A.'s and institutional churches should continue to carry on experiments in social settlements, cooperative organizations, educational and health programs for workers.

There are, after all, but few Y. M. and Y. W. C. A.'s in China. Therefore churches all over the country should begin to take definite steps to train more leaders who should do more to meet the tremendous needs of the working classes before their rightful place in society is taken away from them by other and dangerous non-Christian agencies.

The pioneering industrial work the National Christian Council and the National Committees of Y. M. and Y. Y. and Y. W. C. A.'s in China have been doing should be continued. Greater achievements should be aimed at. Their staffs should be strengthened by adding to them trained experts who possess the right kind of spirit in extending God's Kingdom among the working classes in this great land. Special efforts should be given to the securing and training of industrial workers to minister to the vast needs of those engaged in industry.

To be more concrete let the writer suggest what Christian agencies in the country can do to Christianize industrial relationships.

A. For churches in big cities especially where there are Christian colleges and/or Y. M. and/or Y. W. C. A.'s. (1) Lectures

on industrial problems and reforms based on Christian principles.

(2) Discussion groups for adults and students should be organized in churches in place of Sunday school classes. (3) Local study groups should be promoted for leaders to study industrial problems: special surveys may also be started. (4) Visits to factories should be arranged. (5) Free educational classes for labourers should be conducted. (6) Various forms of social service should be set up to minister to the needs of laborers. (7) Friendly relationships should be established with the "Tangpus" and labor unions. (8) Campaigns aiming at industrial reforms should be promoted. (9) Experiments in cooperative activities, housing facilities, etc., should be attempted or advocated. (10) Local union committees on the Christianizing of industrial relations should be organized. (11) Short term institutes should be launched under expert leadership for the training of small city or rural church leaders in industrial work. (12) Labor Sunday should be observed.

B. For churches in smaller cities and rural districts where expert leadership is scarce. (1) Illustrated talks on economic problems. (2) Free schools. (3) Cooperative activities should be encouraged. (4) Labor Sunday should be observed.

C. Y.M. and Y.M.C.A.'s and institutional churches, should be equipped with trained industrial secretaries and carry on a vigorous program that any church in a big city is capable of doing. In addition, cooperation should be set up with other Christian agencies in their locality for the sharing of their experiences in industrial work.

D. For Christian colleges and seminaries, special provision should be made for the training of social workers, and research work relating to industry should be well taken care of.

E. By religious literature societies, helpful literature regarding industrial problems and reforms should be published.

F. Lantern slides and other picture material for general use should be prepared on child labor, working and housing conditions and similar subjects by the Committee on Christianizing Economic Relations of the National Christian Council.

The City Problem*

TOYOHICO KAGAWA

CHRISTIANITY has a most wonderful story to tell of success in social reconstruction, namely, the brotherhood movement. Christianity has not failed; but violence has. Between the first and the nineteenth centuries the brotherhood movement was, time after time, successful. The history of no other movement surpasses or even equals that of the Christian Brotherhood. Because we are ignorant of the facts about Christianity we minimize its significance. But it is because I know this brotherhood movement of the Church that I have a firm conviction that this principle of brotherhood, following in the steps of Jesus Christ even to the Cross, is the only solution for social betterment throughout the world. Many Christians, however, though they read the Bible, are ignorant of its fruits in history, and think Christianity is only dogma or doctrine.

The brotherhood movement is the core of the social movement. The social movement is the brotherhood movement broadcasted, and includes, for instance, the emancipation of slaves, the abolition of licensed quarters, the forbidding of interest—taking in the mediaeval ages and the establishment of chivalry, that most wonderful police-system of the Christian church. These broadcasted the social love of the Church to the common people.

The problem of life is the basis of Christian economics. Society must be organized in love. Love as taught by Jesus Christ is found in the brotherhood movement; its apex is the Cross. Wherever and whenever the brotherhood movement has been organized, the principle of the Cross has been its root. If we study, therefore, not the history of dogma but the history of the brotherhood movement we shall find Christianity to have been a great success.

But why did Christianity fail at the time of the Great War? Because *violence* had then won out over Christianity! In accordance with the Franciscan principle over a hundred small guild-republics had been organized in the valley of the Por River. But when the Austrian power came, all these wonderful guild-republics were destroyed. This sort of thing we see repeatedly! At present nationalistic militarism is growing everywhere—in Japan, in Russia, especially in England; America also is going to have a big navy, though on the surface they have cut off some of the wings of their navy power.

We lack real Christian brotherhood. We have forgotten it! We must, therefore, revive the spirit of brotherhood based on the principle

*Address given at Fellowship Conference, Shanghai, January, 1931. See *Chinese Recorder*, March, 1931, page 180.

of the Cross. This means three things: (1) no profiteering: (2) co-ordination or cooperation: (3) service. These are the fruits of applying the principles of: (1) sacrifice: (2) social solidarity: and (3) redemption, or ministering to others.

The Great War, on the one side, and the accumulation of wealth, on the other, came from the profiteering idea, and hence necessitated the conquest of the proletarians by the wealthy. Thus the non-Christian motives of rebellion and ambition caused this great modern chaos!

We find the same thing in the codes and laws. When Christianity came to rule in the Roman Empire most wonderful codes appeared in the laws of Constantine. The Code of Justinian is a compromise between the laws of Constantine and those of the former Roman Empire. The Napoleonic Code is based on nothing but the conquest of others by violence, tinged with a bit of Christian brotherhood.

We must, therefore, go back to Christian brotherhood. This cannot be propagated by violence or force. It must be propagated by practise, by the Cross, otherwise it is nothing. It is essentially a love movement. Without love we cannot propagate it!

What is the meaning of big wealth? Take, for instance, national wealth, the wealth of Japan or of China. Being on a profiteering basis they gradually accumulate profit and interest. When competition arises then friction comes in. It was this situation that Karl Marx described most successfully on the basis of his theory of surplus value. Accumulation goes on; but because of accumulation arises a condition of panic. It becomes necessary to concentrate capital in a trust. Such is the capitalistic scheme of industry. Then when the limit of growth of the wealth of a given nation arrives, the search for new territories or colonies begins. This is Imperialism! The proletariat is deprived of the power to grow in wealth, and is also oppressed by the power of concentrated capital. Hence arises social unrest.

This is the great analysis of Karl Marx. But it describes only the pathological side of the present situation in modern capitalistic industry. He does not describe a *future* world. Social re-organization and reconstruction are not in his analysis at all. Thus Marxism is not a program for re-organization, nor does it suggest any principle for a new society.

If we want to re-organize society, we must apply the principle of Christ, on the basis of sacrifice, social solidarity, and redemption. This principle we have had from the beginning. It was manifested inside the Church from the first to the nineteenth centuries, but when the violence and force of kings came into operation the brotherhood movement was crushed. The popes re-organized the famous Brotherhood of the Common Life; and Martin Luther and his associates, German dukes and princes, crushed the Anabaptists. These kings and princes did not like the Christian brotherhood movement because, if it became strong, they

would lose their power. They, therefore, espoused a gospel different from that in the Bible.

We have come into a period when we can teach the Bible as it is. The spirit of the Brotherhood Movement is, therefore, reviving inside the Church. Recall how the Waldenses, Mennonites, Lollards—the poor monks of Great Britain—were persecuted. They were Communists. The Gospel principle of the Cross dominated their spirits. The popes, we recall also, granted permission to the Franciscans as long as they were obedient to the kings, but when they opposed them they were either crushed or their power lessened. Because this the Satanic power was great, the brotherhood movement could not grow.

Christianity is not as it ought to be! It is warped and twisted by Satanic power. It is in a terrible condition! We *must* revive the spirit of the Cross! But how?

If producers and consumers work together in a spirit of cooperation society will be coordinated. Such coordination would produce what I call the *social unit*. Producers are consumers and consumers are producers. To organize society we must set up this social unit. In this social unit there is no profiteering or competition, and surplus power is not wasted in idle pursuits. All power is used for activity. We Christians must devote our power, not to struggling but to the organization and establishment of this social unit. We must organize producers' unions, and consumers' unions, and endeavor to eliminate conflict between them.

But the city population, as I noted in a previous article, is concerned more with psychological things and village people are concerned more with having timber for housing, cement, clothing and food. It is in the big towns and cities that sensuous and psychological occupations are more in evidence. The cities must first, therefore, organize consumers' guilds or unions, so that they can live comfortably as consumers. If they organize the producers only, society will not move in a good fashion. In 1871, for instance, there was a big revolution in Paris. The Paris Commune was organized and one hundred and fifty thousand laborers were engaged in the Producers' Union. They just produced and produced and produced! But six months was the time limit, to this big, wonderful factory because while they produced there were no buyers!

The same thing has been experienced in Russia. Before 1921 the Soviets destroyed the consumers' guilds, but when the New Economic Policy came in they revived them. But even to this day they have not sufficient consumers' unions in Russia. Thus in the distribution of commodities they have a terrible time. Recently in Moscow I heard, from friends just returned therefrom, that one suit of clothes was worth about 350 rubles (one ruble being worth about \$1.10), and a shirt worth 180 rubles. My friend wanted to tip his interpreter. But the latter said, "No! Please give me one of your old shirts!"

Unless we organize consumers' unions, society will not prosper economically. This must be done first. But capitalists want to destroy these consumers' unions. They fear their influence on their profiteering business!

In Japan we spend at least \$600,000,000 a year on fertilizer. We are thus enabled to produce rice and wheat. About ten years ago this six hundred millions' worth of grain was imported from China, India, Great Britain, Germany, etc. As a result the merchants got the profit. Since last year, this entire amount of fertilizer has been managed by the cooperative guilds. Thus are we moving against the capitalistic castles with our consumers' cooperative program!

After the organization of consumers' cooperatives we must start credit cooperative societies, especially for city people because their life is so unsettled. A credit cooperative is a labor bank or a people's bank. That is the second step.

Up to the present time, as you know, when we put our money into a bank, the bank gets the profit. When credit cooperatives or people's banks make profit through interest, it is all shared with the depositors. If a hundred people put a hundred thousand dollars in and get five thousand dollars a year profit, this five thousand is returned to the depositors in proportion to the amount they have deposited. Thus there is no profiteering! And when we lose, if we have the spirit of the Cross, the spirit of service, we are willing to lose. That is the fundamental principle of the credit cooperative movement.

About thirty-six years ago a disciple of Joe Niijima (founder of the Congregational Church in Japan and of Doshisa University), a Mr. Hitomi, then an earnest Christian (lukewarm now), with the friends of the latter, eight in all, started a credit guild to save a town called Fushimi, near Kyoto, the old capital of Japan. They tried to save two sen a day. They saw that eight people were not enough and so doubled the number calling the society the "Sixteen Club." Its membership has now increased to twenty-five thousand; they have accumulated over twenty-five million yen. This society was motivated by a Christian purpose to save that town. Now it has a free pawnshop, a free library, a free dispensary and a big commercial school with seven hundred students. That credit cooperative saved that town! That sort of thing can happen everywhere!

After credit cooperatives come marketing cooperatives, and then producers' cooperatives. This means the re-organization of a town. The village goes in the reverse order.

There are two kinds of poor people in the city: (1) paupers and (2), proletarians. Pauperism is caused mostly by human causes—physical, mental or moral weakness. To relieve pauperism we must have philanthropy. But this philanthropy should consist of insurance co-

operative guilds, so far as possible. The same things must be started for the proletariat. The organization of consumers' cooperatives, credit cooperatives, marketing cooperatives, and producers' cooperatives, practically eliminates the causes of proletarianization. Then social unrest, dependency, non-credit, and unemployment will disappear. All this because the social unit is established!

One pertinent illustration is the sick insurance we are trying to start among Christians in Japan. The monthly fee is thirty sen. About eight years ago we started this in Tokyo and ten years ago in Kobe. We call it the "Resurrection Mutual Aid Society." In the fourth chapter of Acts we find that one way of giving testimony to the resurrection of Jesus was that the disciples had all things in common and nobody was poor. This is the ideal on which we started. Now this is included in the program of the Kingdom of God Movement in Japan. No Christian must be tuberculous. When they are we must care for them in Christian hospitals. Our motive must not be that they are poor, or that we ought to be philanthropic to them, but that they are our brothers and sisters. With two thousand members we can give about forty yen a month. I have tried to organize these sick insurance unions in Tokyo, Osaka, and Kobe. Among the factory workers in Japan we have many, for the Japanese government follows Bismarkian socialistic principles and for laborers such insurance is compulsory. But wives and children outside the factory do not share in this insurance system. So we are trying to extend it to them and to the aged.

We can insure people to the point of caring for physical weakness—old age, death, sickness, and cripples. But for the insane we must have an educational system, and for moral defectives we must preach and teach. But through these cooperative insurance unions we can save the physically weak and the proletariat.

That is our scheme. But only persons who have the confidence of society can organize credit cooperatives! Among the laborers it is very difficult to find trustworthy persons. Here pastors and missionaries can help. This type of cooperative might be made international. Then in time a Christian Cooperative International may come!

Six years ago I organized student cooperatives. Five are in Tokyo in the Imperial University, Waseda, Taku Shoku, Rikkyo, the Episcopalian University and in Meiji University. To do this we got permission from the government. I started them for two reasons. First, because I thought it necessary to teach students the practical side of social reconstruction. They are all the time discussing this, but discussion does not improve society. If they are to help organize a new society after graduation, it is necessary to teach them how to do this during their student life. Second, to reduce the cost of their student life.

These cooperatives have been quite successful, though they involve personal responsibility. When they lose money I put some of mine in.

But because the Communist movement was strong all student organizations were destroyed by the government. Only *one* was left! That is mine! Communists creep into our group all the time. But we are patient! They know it is the last student movement. When they destroy the social unit movement, chaos results!

In Japan we have many producers' unions. Fifty-six of them are very successful. A big electric generator factory had to close because of the panic. It could not pay unemployment allowance to the laborers. So they, led by my friend Mr. Yagi, suggested that we, without the allowance, should re-open the gates and use the whole land, tools, etc. They reorganized as a producers' union. It was very successful, because electricity is needed in Japan. It will take a long time for producers' unions to be generally successful. But I have no doubt that if we are patient and bear the Cross they will succeed. Producers' unions and consumers' unions will never fail, if they are related properly to each other. What we now need is mutual aid societies inside the Church. I wish the National Christian Council of China would take up this problem. In Japan the N. C. C. and Kingdom of God Movement have both agreed to it. All the churches are coming in. We are organizing interdenominationally. We are going to make the eighteen hundred churches of Japan branches of this movement.

That first step leads to the second step, educational cooperatives, then gradually to consumers' and producers' cooperatives, all inside the church. My own consumers' cooperative has a branch in Kochi church, one of the biggest churches in Japan. But as the elders are wealthy men, they do not fully approve of this movement. The pastor, however, is in favor of it.

None of the proletarian workers attack our work at all. This kind of social movement is very slow and inconspicuous. The "Ultra" Communist movement has been very strong in Japan but they are now dwindling bit by bit because they are all the time carrying on agitation and propaganda. They get in prison and disappear! Therefore we do not trust agitation and propaganda. We believe that this Social Unit Movement will prove best for Japan. At the bottom we must have the principle of the Cross—no profiteering, co-ordination, and service. These really are the Life which streams from the Cross!

Significance of the Korean Methodist Creed for the Chinese Church

PAUL G. HAYES

THE recent formation of the Korean Methodist Church is certain to have significant influence upon the Christian Movement in China, as soon as the facts are widely known. Previous to this action the Korean Methodists had been divided into two churches, according to the American pattern, one called North, and one called South. At their own request the General Conferences of the two mother churches in their last quadrennial meetings passed legislation permitting the two churches in Korea to unite with full autonomy. A joint commission consisting of Korean and American delegates of both churches determined the details of union and the new Church met in its first general conference last December. The new Church exercised its new powers very wisely, but set up an organization which differs very greatly from that of the mother churches in many points of ecclesiastical and theological procedure.

These Korean Methodists have sprung from a Confucian background and have approached the organization of an indigenous Church with mind-sets that have much in common with those of Chinese Christians. The underlying unity of the Confucian civilization suggests that what the Koreans did yesterday the Chinese may do to-morrow. What significance this may have for the ecclesiastical structure of Methodism or for the "Church of Christ in China," is for others to develop. The interest of this article lies in the significance of the doctrinal statement adopted by the Korean Methodists. The standpoint from which they have approached the essential verities of the Christian faith suggests that Chinese Methodists may make the same approach when they achieve full autonomy.

The Korean Methodists inherited from their American forbears two books of discipline, each of which contained identical Articles of Religion, twenty-five in number. These had come from the pen of John Wesley himself as a fitting revision of the Anglican Thirty-nine Articles. They were adopted by American Methodists in 1784 and have never been changed. In fact, they were doubly padlocked into the Constitution of the Church by a rule which denied the highest legislative body the right to alter them, and then by another rule that excepted the first rule from the process of amendment. Through the last century many Methodists have groaned under the burden of these now out-moded forms of thought. They have said with Joseph Fort Newton in an Atlantic Monthly article, "Our theology should be new in every generation, as the mind of man broadens with the process of the suns." But

the method of revising the Methodist Articles of Religion is so cumbersome that many considered it impossible. The movement to modernize the Articles is only now gathering momentum, and it is safe to predict that the courageous action of the Koreans will hasten matters in the home churches.

Against this background of static theological expression, the new statement of faith of Korean Methodists blazes forth as the noonday sun. They both thought and acted in terms of their own generation, of their own culture, and of their own convictions. They retired the Twenty-five Articles to respectful burial in a Museum of Ecclesiastical Antiquities. They then wrote their own statement of eight brief articles. And they utterly condemned the century-old policy of rigid theological formulation by permitting the new articles to be subject to amendment on the same basis as all other parts of their Constitution. They are thus able to revise their conceptions with each new generation.

This action has placed the new Church in a very strategic position. The ancient rationalism of her Confucian civilization has combined with the new science of western contacts to produce in Korea, as in all the Far East, a synthesis of naturalistic thought, that is particularly critical of religious dogmas. The new Church can now face that opposition on a much shorter front. It will no longer find it necessary to scatter its thin forces along the whole line of biblical and theological obscurantism, but can confront the enemy in mass formation at the one essential point of the spiritual interpretation of life. Furthermore, its ministers can now point to the official declaration of their Church as a dynamic faith, and need no longer make apologies for a creed that belies their professions of a Christianity adapted to modern conditions. A few members of the Korean General Conference are said to have regretted the omission of the virgin birth and the resurrection. However, the practically unanimous adoption of the new articles means that they regard these items as secondary in character and contrary to the beliefs of many of their accredited ministers.

The preface to the Korean statement contains these words of courageous faith, magnificent insight, and Christian love. "Upon those persons who desire to unite with us as members, we impose no doctrinal test. Our main requirement is loyalty to Jesus Christ and the purpose to follow Him. With us, as with Mr. Wesley, . . . the conditions of membership are moral and spiritual rather than theological. We sanction the fullest liberty of belief for the individual Christian, so long as his character and his works approve themselves as consistent with true godliness. It is fitting, however, that we should state the chief doctrines which are most surely believed among us." At this point we find the eight articles, which will be discussed below. The statement concludes with the words, "To the extension of this gospel of life and freedom

and joy and power to all people and to all realms of thought and action, our Church is consecrated." The attitude here expressed is one of unswerving loyalty to Jesus, the unique and supreme revealer of God, with everything else subordinated thereto.

This distinction of loyalty to Jesus as primary, and theological formulations as secondary, is characteristic of many Chinese Christian leaders. In Korea it has now received the official recognition of an important church organization. In China it is still the personal attitude of individuals, but it requires no great prophetic insight to say that it will not be many years before it is also incorporated in official Chinese Christian declarations.

It must be acknowledged that this point of view is not found in many of the present Christian organizations of China, seminaries, Bible schools, publishing houses, ecclesiastical groups, etc., with the notable exceptions of the National Christian Council, and the Christian Associations. But this is probably due to the continued influence of their missionary constituency. It seems apparent that as fast as missionary influence decreases this indigenous point of view manifests itself. This can be noticed in the publications of those organizations which are truly under indigenous control, such as the Life Fellowship, the National Christian Literature Association, the Yenta Fellowship, the Christian Student Movement, etc. We are driven to the conclusion that China's most thoughtful Christian leaders agree with the Koreans in giving the right hand of fellowship to all who enjoy spiritual fellowship with Christ. As for the doctrines they also agree with them in saying, "Think and let think!"

We can go further in making this comparison between Korean and Chinese points of view. It is possible to make specific comparisons of which an interesting example follows. While reading the creed of the Korean Methodist Church for the first time, it occurred to me that I had somewhere read it before, or something very similar to it. As I re-read it, I remembered what it was that seemed so like it. I turned to the Life Magazine of September 1, 1920, (Vol. I, No. 2) and there it was, Dr. T. C. Chao's "My View of the Creed," in which he writes his own personal creed under six heads. The points of coincidence between these two statements of faith are so numerous and so interesting that they are hereby given side by side.* The portions bracketed are repeated from other parts of the same doctrinal statement.

*The translation of Dr. Chao's creed follows closely that which was printed in the Princeton Theological Review, October 1921. The translation of the Korean creed is taken from a mimeographed copy furnished by a Korean missionary.

Korean Methodist Creed**I**

1. We believe in God
2. Maker
3. of all things,
4. Father of all men;
5. the source of all goodness and beauty, all truth and love.

II

6. We believe in Jesus Christ
8. God manifest in the flesh,
9. our Teacher,
10. Example,
11. and Redeemer,
13. the Saviour of the world.

III

14. We believe in the Holy Spirit,
15. God present with us
17. for guidance, for comfort,
18. See 11 above. "We believe in Jesus Christ . . . our Redeemer."
19. See 22 below. "We believe in . . . the life of love and prayer. and in grace equal to every need."
20. and for strength.

Dr. T. C. Chao's Creed**I**

1. I believe in God
2. Creator, Ruler, and Sustainer
3. of the Universe and
4. our Holy, Loving Father,
5. who is also our moral ideal.

II

6. I believe in Jesus
7. who, through holy living and sacrificial love achieved character, and became
8. God's only begotten Son, equal to God in essence, glory, and eternity, and able to reveal God's nature and man's possibilities to us, thus having the right to be
9. our Teacher,
10. See 23 below, "Whosoever has Christ's mind, and shares his life and death, glory and shame, purpose and work, is a Christian."
11. See 18 below, "Seeks to save men and desires that men on account of his love forsake sin and be reconciled to Him."
12. Friend, and
13. Saviour.

III

14. I believe in the Holy Spirit,
15. the Spirit of God
16. and of Christ,
18. who seeks to save men and desires that men on account of his love forsake sin and be reconciled to Him.
19. have fellowship and work together with Him in order that they may expand their spiritual life, realize their moral character,
20. and acquire strength to glorify God and serve men.

IV

21. We believe in the forgiveness of sins,
21. in the life of love and prayer, and in grace equal to every need.

21. See 18 above, "who seeks to save men and desires that men on account of his love forsake sin and be reconciled to Him."
22. See 19 above, "who....desires that men....have fellowship and work together with Him, in order that they may expand their spiritual life, realize their moral character, and acquire strength."

IV

23. See 10 above, "We believe in Jesus Christ....our....Example."
24. See 35 below, "We believe....in the life everlasting."

23. I believe that whosoever has Christ's mind, and shares his life and death, glory and shame, purpose and work, is a Christian;
24. Christ has eternal life, so Christians also have eternal life.

V

25. We believe in the Word of God contained in the Old and New Testaments as the sufficient rule both of faith and of practice.

VI

26. We believe in the Church as the
27. fellowship
28. for worship and for service of all who are united to the loving Lord.

V

26. I believe that Christians form a united Church through
27. spiritual fellowship,
28. using visible organizations, such as denominations, as instruments for the realization of the life and Spirit of Christ in men.

VII

30. We believe in the Kingdom of God
31. as the divine rule in human society;
32. and in the brotherhood of man
33. under the Fatherhood of God.

VI

29. I believe in the gradual realization of
30. the Kingdom of Heaven,
32. which is the realization of a new humanity and a good social order,
33. See 4 above, "Our Holy Loving Father."

VIII

- | | |
|--|--|
| 34. We believe in the final triumph
of righteousness, | 34. so that in the course of time
truth will become clearer,
the Church will be purer,
humanity will enjoy greater
peace, and the world will
possess a better civilization. |
| 35. and in the life everlasting. | 35. See 24 above, "Christ has eternal
life, so Christians also have
life. |

From the above graphic presentation of the two creeds it can be seen that eighteen out of thirty-five points are parallel both in content and in arrangement, to which must be added ten other points which are parallel in thought but not in location. This makes a total agreement of twenty-eight out of thirty-five points, which is eighty per cent. This, of course, disregards superficial differences of terminology. The Koreans are still thinking in more theological terms than Dr. Chao, speaking of "God manifest in the flesh," "Redeemer," "forgiveness of sins," and "divine rule." Dr. Chao thinks more in moral and social terms, "sacrificial love," "character," "man's possibilities," "Friend," "serve men," "denominations," "new humanity," and "a better civilization." Dr. Chao tends to greater specification, the Koreans to generalizations. But the underlying content is surprisingly similar.

There are seven points of difference, but only three of these have any great significance. This increases the actual harmony to over ninety per cent. The Koreans would have no difficulty in agreeing with Dr. Chao to call Jesus "Friend," (12) and probably no more in agreeing that the Holy Spirit is the Spirit "of Christ," as well as "of God" (16). Dr. Chao, on the other hand, would not hesitate to subscribe to the Korean thought of the Holy Spirit's "guidance," (17) nor to their thought of the Kingdom as in some sense "the divine rule in human society" (31). There would doubtless be more difficulty in securing Dr. Chao's adherence to the Korean position on the "sufficiency" of the Bible (25). And perhaps the Koreans would hesitate to subscribe to Dr. Chao's position that Jesus "achieved" character and "became" God's unique Son (7), although Dr. Chao produces scriptural authority for his faith. Similarly, the Koreans might debate the "gradual" realization of the Kingdom, which Dr. Chao supports (29). But it is certain that they would be able to determine a formula which would satisfy both parties, admitting both to the same household of faith. This co-incidence of thought content is almost startling when it is realized that there has been no possibility of collaboration. We are constrained to believe that Confucian mind-sets, working on the Christian religion, influenced by twentieth century currents of thought, are bound to produce this kind of doctrinal statement.

The significance of this position may be further noted by comparing the attitudes in which these two statements agree as over against the "Apostles Creed," the standard of the Western Church for fifteen centuries. They agree in omitting such items as the crucifixion, death, and burial of Jesus, which Dr. Chao says can be historically verified and therefore are not proper material for a creed. They agree in omitting all reference to the virgin birth and resurrection, doubtless on the ground that they are of secondary importance, disbelieved by many Christians, and a hindrance to the wide acceptance of Christian fundamentals. They agree that the omission in the old creed of any reference to the Kingdom of God as the Christian view of society was extremely serious, for both incorporate this article on the same plane of importance as faith in God, in Jesus, in the Holy Spirit, in the Church, and in the final triumph of the moral ideal. Both agree that the old creed was gravely deficient in containing no ethical standard or moral demand, and both have rectified this shortcoming. Both agree that a fitting subject for creedal statement is the character of Jesus, although the Korean statement at this point is much more general than might be desired.

Christian creed-making began in the East. The West accepted, defended, and developed those creeds, but officially at least, made little essential change. Now, with the turn of the centuries the East is again interested in expressing its vital faith in creedal form. The considerations set forth in this article suggest that the East is again in spiritual travail, and may again bring forth a dynamic which shall direct the currents of Christian life for centuries still unborn.

One of the Greatest Dangers To Protestant Christianity in China

J. L. STUART

DANGERS suggest themselves in rapid succession. There is the damage to the Christian Movement from the political and military disorders of this revolutionary period. These have perceptibly reduced the numbers and the free activity of western missionaries and in certain sections have even more disastrously weakened their Chinese followings. As the national or local governments become stabilized and strong they may legislate against Christian agencies with a systematic and deliberate hostility that will prove more harmful than the sporadic evils of civil war and bandit violence. Communism is a swelling menace not only because of its passionately relentless opposition to the established order generally but even more because of its malevolence against every expression of the religious instinct. The fear must haunt many mission-

aries that with present economic conditions as they are in China and the Christian constituency financially unable to extend or even to maintain the *status quo*, the decrease of contributions to missions in the West will proportionately paralyze their growth out here. Restrictions on the propagandist functions of Christian schools must appear to many to retard or nullify the gains counted on from this hitherto important factor.

Anxieties such as the above could easily be amplified. But the very fact that they bulk so large in our thinking is itself evidence of the presence of a far more subtle danger. This is that Christianity be regarded as for practical purposes confined to the organized activities of foreign missionary enterprises and their nascent but as yet by no means naturalized Chinese equivalents. Christianity cannot of course exist as an abstraction but only in believers and societies formed from among them. Such societies must have sources from which they have sprung, structures into which they are moulded, processes according to which they function, and what more natural than that they should fall into the patterns of their parent ecclesiastical bodies. None the less the fate of the Religion of Jesus in this country ought not to be bound up with the fluctuating fortunes of professional agencies originally projected into China and still largely financed and controlled from the West.

Another group of dangers centres around the ferment produced by the infusion of new scientific thought upon this ancient culture. Whether or not Chinese philosophy has always been essentially naturalistic and therefore unfavorable to all spiritual faith, this inherited skepticism has at any rate been powerfully accentuated by modern physical science and its implications for religious belief. One finds it almost impossible to name a single living Chinese scholar of any standing, not the product of mission training, who is not a convinced materialist. Is China merely passing through the first shattering impact of a scientific awakening upon traditional knowledge, as was experienced in the West half a century earlier, and is this therefore a passing phenomenon, or is it—as practically all her modern trained intellectuals are honestly convinced—the characteristic reaction of their race reinforced by a worldwide sluffing off of all religion as a discredited and no longer serviceable anachronism?

Certainly the indifference to religion so noticeable now among the youth of Europe and America is at least equally so here, the only difference being perhaps that Chinese attribute it in their own case to scientific knowledge much more than would be true in the West. If after the intensive missionary efforts of the past few decades this tendency continues unchecked it would seem that their complacent predictions about Christianity as moribund are not entirely groundless. This attitude is aggravated by the identification of Christian belief with the official statements of doctrine and duty formulated, most of them, in a

far-away past, but tenaciously held to and insisted on by most missionaries, although in many instances maintained in mutual conflict by various western sects and schools of thought. Dogmas, rituals, observances, that for us are mellowed by historic associations and hallowed by sacred experiences, have a jarring effect upon Chinese who lack our background. This impression of stark and forbidding literalism is intensified by translation into so concretely pictorial a language as Chinese.

The crudely materialistic definition of the Trinity is an instance. Doctrines, which are or ought to be primarily descriptions of function, symbols in a quite modern use of that word, inevitably have a very different connotation when conveyed to Chinese either through the medium of a language foreign to them or in a phrasing of their own language scarcely less so. That the Chinese language is an entirely adequate vehicle for expressing vital Christian concepts and experience there is already sufficient evidence, but as yet nothing of the sort has taken a form accepted in any quarter as authoritative. Meanwhile the physical sciences, which are credited by Chinese intellectuals as having wrought all this mischief, are holding out alluring challenges to fresh interpretations of religious faith.

Einstein, Jeans, Eddington, Millikan, are all asserting the mystery of the Universe, that it is essentially spiritual, and can best be understood in terms of mathematical thought. This being the case there need be no serious concern over the latest inroads on the foundations of religion from psychological research even though these will probably have a more natural interest to Chinese than biology and physics. In fact it would seem that to the physical scientists matter has become nothing but vibrant mind whereas to the mental scientists mind is only mechanized matter. All of which illustrates the confusion in the minds of thinking Chinese as to whether Christianity is compatible with modern knowledge.

On the analogy of the saying that there is no sickness but only sick people, there is no Christianity—in Chinese not even a suitable term for it—but only Christian organizations and persons. What then is a Christian to the typical Chinese mind? Primarily perhaps to this shrewdly observant and somewhat cynically practical people, a Christian is one who more or less from some motive of self-interest has identified himself with one or another Christian organization and observes its more noticeably distinctive requirements. Secondly, but of much less consequence in their tolerant outlook, he accepts certain historical facts and the doctrines or rules of behavior that follow from them. That the outward badge of being a Christian in China is so largely a matter of ritualistic or ecclesiastical observance is perhaps due chiefly to the unconscious and unintentional example of missionaries. As professional paid workers we have a high sense of stewardship and—especially those of us who are Americans—

are affected by the current exaltation of salesmanship. Therefore we seek to enroll as many Chinese as possible as members of our churches, to organize and operate these churches as the most fitting expression of our purpose, to stimulate them into self-support and to guard against too expensive a native ministry for such an objective. The churches are quite naturally replicas of those from which we came or, if we are quite broadminded, unions of those closely related. All of our energy and skill, all of our institutional agencies, have been directed toward the attainment of an extremely sensible, devotedly unselfish, and statistically gratifying aim, that accords with our racial genius for efficiency and success. This masterful determination has been a potent influence in the making of many a Chinese Christian whose faith and conduct have been the glory of the missionary enterprise and will not suffer in comparison with the finest products of Christian nurture in any age or country. One might speculate as to whether there would have been any such results without this missionary zeal, and whether it could have functioned otherwise than in these forms. However, it is not to be wondered at that to Chinese generally being a Christian involves an excessive emphasis on organizational and formal aspects, nor can it be denied that this is now proving to be a more serious detriment than in the past to the acceptance among them of the Christian Way of Life.

Despite all the hindrances to Christian effort that are inherent in the present environment or that arise from missionary attitudes and aims, there are signs in abundance among all classes of people of genuine interest in religion and of appreciation in particular of the teachings, the character and the spirit of Jesus. There are vagrantly illusive hints of this in much of the sophisticated, disillusioned, restlessly inquiring literature being so rapidly produced. There are more direct evidences in forms differing as widely as the testimonies readers of this article can furnish from their respective observation and experience. How can these aspirations and discoveries of Chinese individuals or groups become articulate, be made appealing to their fellows, be integrated into organized societies enduring and effective and truly Chinese? And how can such spontaneous movements be correlated with and reinforced by the pioneering efforts carried on by western missionaries for over a century and their results to date, and by the vast potential resources in Western Christianity of enthusiasm, energy, goodwill, specialized training, matured wisdom and consecrated wealth?

It may well be that herein lies the greatest danger now confronting Protestant Christianity in China, the failure to effect a synthesis between missionary activity, its slowly evolving counter-part in Chinese churches, and its capacity to draw upon sources of supply in the "sending" countries on the one hand, and on the other the amorphous, hesitant, vaguely

sensed, easily dissipated consciousness of religious need, and of Jesus Christ as meeting it most adequately, which is asserting itself among this people and has almost limitless latent power. There is little in the present situation to encourage the hope that China will ever be "Christianized" by continuing indefinitely the evangelistic and ecclesiastical processes as hitherto conducted. Nor can a nebulous appreciation of the principles and spirit of Jesus among individual Chinese get very far in spiritual regeneration. There is the danger that Christian faith and practise will crystallize into the forms fashioned for it by its promoters from abroad. There is the equally disastrous possibility that Chinese awakenings, instinct with life but formless and lacking definite aims or trained leadership, may fade into nothingness. The Roman Catholic missions do not face this danger. They have a unified, consistently maintained program, a highly perfected technique, and a conception of the Christian Society which harmonizes with their methods. Nor does Communism fear this danger. This movement knows precisely what it wants and how to achieve it. Under centralized control and with its amply tested technique it pursues ruthlessly its course. But the Protestant churches, committed as they are to individual liberty, democratic procedure, untrammelled seeking for truth in all fields, are in danger of being entangled in and made identical with an external organization, a stereotyped foreign efficiency, contrary to their genius and destructive of their finer values. Their heritage enables them to function with a freedom and fluidity which fits them peculiarly for absorbing the rather inchoate religious impulses now showing themselves, to which also they can supply much practical assistance. This is not an issue of modernism or its opposite, of one's own or anyone else's orthodoxy. This only dangerous heresy is the one that springs from lack of faith in the present-day power of the Spirit of Truth to guide all who seek to worship and do the will of God as Jesus has revealed Him.

The danger this paper attempts to define can be most vividly realized by letting the imagination play upon the enormous potentialities in a fusion of western organization and Chinese religious idealism, directed toward the development of personal character and the arousing of social passion. The moral and social needs of the nation are appalling. In the face of these there are dwindling contributions among a disappointed supporting constituency abroad, the apparently insuperable economic difficulties in the establishment of self-supporting churches as usually conceived, the indifference of many avowedly Christian Chinese to conventional forms of worship as at present maintained, the problem alike for Christian and government schools of finding some modern equivalent for the character-building education that the older Chinese teaching emphasized as has been the intention in all our mission schools.

No wonder there is discouragement among missionaries and their friends. Yet there seems to be a growing readiness among intelligent Chinese to welcome foreign cooperation that is well-meant and practically helpful. There certainly is a profound recognition of the surpassing beauty of the character and teachings of Jesus, and of the social gains from living as did He. Surely, therefore, those Chinese who recognise the inspiration to ethical and social progress in Christian faith, and those missionaries and their supporters eager to mediate this faith to China in terms of human welfare, ought somehow mutually to discover and utilize their complementary values. The former will thus learn that missionaries—despite appearances—are not really concerned with converts and churches as ends in themselves, and the latter will find allies able to interpret the Faith with a winsome understanding of their national habits and a freedom from many of the accretions that so complicate things for us.

Instead of planning for nation-wide evangelization under foreign supervision in an age when mechanical invention is enabling Chinese to spread any ideas they regard as worth while, or using the military figures of occupation and conquest, the emphasis should rather be on demonstrations of the Christian Way of Life, especially in corporate and socially significant activities; on serving a people in economic, educational, physical and spiritual need, without regard to results of any sort, not even statistics; on the release of dynamic energies in the confidence that life once generated will always organize and propagate itself; on co-operative undertakings between Chinese and western Christians, and others, that are welcomed and wanted, that violate no abnormally sensitive nationalistic feelings, and that have a quality in performance and motive that would not be possible except for the confidence that the values Jesus stressed are the abiding ones and that the faith He practised and produced in others is drawn from the Reality at the heart of our Universe. Such a program may find expression in a wide variety of forms, but will be charged with a unifying energy. It needs no standardized type, nor centralized control. It will free us from the bane not so much of excessively institutionalized activity as of the mental cast such activity fosters. The danger to Protestant missions is not primarily from governmental, nor scientific, nor economic difficulties, but in missing an opportunity that will never come again to work with like-minded Chinese for the salvation of this people, and thus to preach in the language that they best understand the everlasting Gospel of Jesus Christ.

China in the Light of Bible Prophecy

O. B. KUHN

THE Scripture to which we particularly refer is Matthew 24: 3, 14. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The extent to which the Gospel should be preached in China as well as in other nations is suggested in the words of Dr. Robert E. Speer, "The presence in a given field of Christian missionary agencies, whether foreign or native or both, whose numerical strength, geographical distribution, adaptation of methods, and vital spiritual character give promise under the blessing of God, first, of establishing within a reasonable time an indigenous church, which, through its life and work will propagate Christianity and leaven the nation or field within whose borders it stands; and second, in cooperation with this church, of presenting Christ to every individual with such clearness and completeness as to place upon him the responsibility of acceptance or of rejection of the Gospel."*

The work of thus widely proclaiming the Gospel in China will be facilitated by the marvelous changes taking place in this once the most exclusive and most conservative of nations. Through successful political revolutions and diplomatic victories China is triumphing over both internal foes and external enemies, and is winning a place of independence and equality among the nations. These masterful achievements being attained with such surprising rapidity and super-human energy constitute the greatest political miracle of the twentieth century.

When China's present program of reform, improvement, and national development is fully carried out, it will make her a giant amidst the nations. Moreover, these wonderful transformations are not only opening up the country by providing extensive modern methods of communication and transportation, but they are also opening the minds and hearts of the people and preparing them to receive the gospel message. In the light of present day developments, Francis Xavier's disappointed cry over China, "Rock, Rock, wilt thou never break?", must give way to expressions of hope and courage!

During the past quarter of a century Chinese returned students from American and European universities have occupied prominent positions in the Government and have exerted a powerful influence upon the affairs of the nation. Had the professors in those universities been loyal to the Christian religion, and had an atmosphere of true religious worship attended their teaching, how much more advantageous would be the position of Christian missionary agencies in China today! The anti-Christian movement, and the government regulations affecting the

*"The Christian Occupation of China..."

teaching of religion in mission schools may be traced to the influence of evolutionary and modernistic theories of the universities as much as to the anti-religious attitude of Bolshevism.

In their efforts to separate Church and State in China, certain officials evidently believe that the State should control religion entirely. To them the separation of Church and State means the domination of the Church by the State. They do not realize that the domination of either by the other is detrimental to the progress of civilization and social life.

That the promulgation of the Gospel in this great land may be facilitated, and that the coming of our Lord and the establishment of His universal kingdom on earth may be hastened, let us trust that the Chinese Government will yet catch the American ideal of the separation of Church and State, both the State and the Church being supreme and independent in their separate spheres of activity.

Another Scripture to which we would direct attention is Rev. 16: 12, which refers to "the kings that come from the sunrising." For thousands of years given to idolatry and superstition, China very fittingly and quite logically chose as her national symbol the dragon. But recent revolutionary changes have caused her to discard the dragon symbol for that of the rising sun which is not only the emblem of progress and enlightenment, but also the sign of the political order and ambitions of great Eastern peoples.

Far Eastern nations are drawing together in order to oppose western powers. At China's national capital patriots from India fly their new national flag, and they hope to utilize the influence of Chinese officials in gaining political independence for India. Here, too, are the headquarters of "The Oppressed Peoples of The Far East," where occasionally meet representatives of different Eastern nations. Hanging on the outside of the building, written on cloth are the words, "May the Chinese Government protect the Indian Revolutionary Party," and, "The instructions of Sun Yat-sen to the Chinese Government will help small and weak peoples."

Among the leading Chinese and Japanese are those who realize that in spite of apparent outward animosities and contentions they possess much in common, and should form an alliance for the protection and advancement of their mutual interests.

The powerful nationalist political party of Shanghai stresses the importance and necessity of a union of yellow races. Their utterance, as it appeared in a recent issue of the *Sin Wan Pao*, an influential Chinese newspaper, was a circular letter addressed to "the oppressed races of the Orient." It stated that "unless these races unite in one body and launch a counter attack against 'the internationalist imperialists'

who have been continually oppressing them, they will be annihilated separately."

Dr. Sun Yat Sen's famous book, "The Three Peoples Principles," militantly sets forth his conception of government and demands a universal political order. It has been translated into Japanese.

The great nations of Asia are dissatisfied and restless. Constant agitation and propaganda are creating in them a state of revolt against existing governments. They are ripe for the changes demanded by Dr. Sun's book, whose political ideals appeal to Oriental imagination and requirements.

Some of these nations have not as yet formulated any definite, adequate, or comprehensive political economy for themselves. China has just what they want, already made for them. Unable to conceive anything the equal of Dr. Sun's they will readily accept his principles of universal government.

Dr. Sun's political principles, in all probability, will form the basis of an alliance of Asiatic nations. Steadily and inevitably this union is developing for aggressive action against western countries, and it will not be many years before the kings that come from the sunrising will be on the westward march.

Notwithstanding the many proposals for disarmament and the earnest efforts of benevolent men and women to bring about universal and permanent peace, developments in the world today indicate that the nations are really expecting war, are preparing for it, and are even on the verge of it.

The book of Revelation gives a picture of four angels holding the four winds of earth. Another angel is seen with the seal of God, and he cries to the four angels not to loosen the winds of strife until the servants of God are sealed. (Rev. 7:1-3).

The gospel message with its accompanying sealing work is progressing rapidly throughout the world. (Matthew 24:14; Rev. 14:1, 6-12.) Soon all peoples will have had the opportunity of hearing, reading, and receiving this message; and when this is accomplished, whether men will have accepted the Gospel to their eternal salvation or rejected it to their eternal loss, the four angels will release those winds of warfare.

Then will come those military operations that plunge all nations into Armageddon. Then will be seen China and her allies eagerly gathering to the fray. Then will be witnessed the end of the world and the coming of the Lord Jesus Christ. (Matthew 24:3; Revelation 16:12-21.)

Some Tibetan Social Customs*

D. C. GRAHAM

THE Tibetan lives in a unique geographical situation. He is seldom less than eight thousand feet above the sea level; in the summer his tents and herds can be found up to the altitude of sixteen thousand feet. He crosses passes from fourteen to eighteen thousand feet high. He inhabits the highest land on earth of any considerable size, and his home is rightly called the roof of the world. It is a land of rolling grasslands, of rushing mountain streams, of snow-capped mountain peaks many of which are between twenty and twenty-five thousand feet in altitude, of U shaped valleys that are old glacial beds, of V shaped canyons whose sides are sometimes almost perpendicular, of great, bare, rugged mountain crags, of innumerable flowers of all colors, of long stretches of low, sage-brush-like bushes, and of virgin forests of fir, spruce, cedar, pine, prickly oak, and rhododendrons.

There are no houses above thirteen thousand and five hundred feet, but during the summer there are tents of nomads, and grazing herds of yak, sheep, cattle, goats, horses, and donkeys. There are no farms, for neither grain, fruit, nor vegetables will grow. Below that altitude there are flat-roofed stone houses two or three stories high, vegetable gardens, and fields of wheat and barley. Even in the lower altitudes the Tibetans depend primarily upon their herds, and are semi-nomadic.

The yak is the chief domestic animal of the Tibetan highlands. Tents and ropes are made of his hair. His hide is made into leather, covers the boxes used on pack animals, and is made into bags that contain tea, tsamba, and other commodities. His milk is used for food, and his butter is an essential part of every meal, for it is used both in tea and in tsamba. He is a dependable pack animal who needs no other food than green grass. His hair, from the tip of his tail to his snout, reaches almost to the ground. Although he has long horns, and belongs to the cow family, he does not low like a cow, but snorts like a pig.

In the lower altitudes half-breed yak cattle are found. They serve as pack animals and as a source for milk and butter. The sheep are very large, and their wool is used to make bedding and clothing. Horses serve as riding and pack animals. The dogs are large and fierce and one is reminded of the statement of Marco Polo that Tibetan dogs are as big as asses. The writer saw one immense dog that he honestly believes was as big as a lion.

*The notes for this article were gathered on a trip to the Tibetan border in the summer of 1930. While many of the observations were made at first-hand, or secured through the Tibetans, the writer gladly acknowledges that he is much indebted to Rev. J. Huston Edgar, F.R.G.S., and F.R.A.I., who accompanied the writer as guide and interpreter.

The essentials of Tibetan food are butter, salt, tea, and tsamba or the meal of roasted barley. Other things are eaten if available, such as fruit, rice, vegetables, and meat, but these are the necessities.

Most Tibetans smoke tobacco, and many of them use snuff. The snuff is placed on the thumb nail and thumped up into the nostrils.

Tibetan women commonly wear bonnets, while men and boys wear felt hats and turbans. Men, women, and children occasionally go barefoot in warm weather, but they generally wear boots which reach almost to the knees. These boots curl up slightly at the toes. Their feet are made of leather, and their tops are generally of red felt. Both men and women wear woolen garments. Laymen generally wear trousers, but the lamas wear long robes. The skirts of the women reach well below the knees.

The hair of the men and boys is sometimes long, and sometimes clipped or shaved close to the head. The hair of the women is always long, never bobbed, and is often braided behind.* Their bangs are sometimes clipped just above the eyebrows and combed straight down the forehead.

Most of the Tibetans have dark eyes with a decided Mongolian fold, skins much darker than the Chinese, and straight and dark or black hair. However, there is wide variation. Some have lighter skins and eyes than others, and sometimes the hair is brown, and sometimes quite wavy.

Tibetan men are no weaklings. They have strong bodies, and are able in the saddle or on the hunt. Generally they do not grovel before you, but have an air of dignity and self-confidence. The women are the Amazons of modern times. They do most of the hard work, such as cutting and carrying wood and planting and harvesting the crops.

Among the Chinese sons are more desired than daughters. Among the Tibetans daughters are more desired than sons. This is probably because in Tibet daughters are more useful.

I have been told that in Tibet husbands do not abuse their wives, fathers their daughters, or brothers their sisters. Said one informant, "If they tried it, they might get the worst of it." Tibetan women and girls are generally treated considerately. They control some phases of Tibetan life, and are consulted or have a deciding vote in others.

It is my impression that Tibetan women are often both beautiful and attractive—sometimes very much so. This impression has been confirmed by some other foreigners and Chinese. I showed a picture of a Tibetan girl to a Chinese friend who is a graduate of Nanking University. He said, "That woman is majestic." During a part of a "Devil Dance" near Yin Kuan Tsai, I was sitting by the side of a Y. W.

*Customs as to the hair and dress of women vary in different parts of Tibet.

C. A. secretary. This foreign lady simply exclaimed at the beauty of some of the Tibetan women.

In some localities women endeavor to conceal their good looks from strange men. For this reason pretty girls allow their faces to become very dirty, or hold their hands over their faces while passing strangers of the opposite sex.

While the writer's experience in Tibet is limited, it is his opinion that Tibetan women and girls are both shy and modest. He has traveled in groups with Tibetan women, and as for coarseness, the display of parts of the body, etc., he has not seen anything that a refined English or American lady would object to or wish to alter. For example, one day a garter of a Tibetan young woman in our company became disarranged. She walked quickly ahead to a place where the men could not see her and started to fix it. When the men walked into view, she stopped and again walked ahead, finishing later when she was again out of sight.

Both men and women are very fond of ornaments. These include bracelets, earrings, necklaces, finger rings, coral and silver buttons, charm boxes of brass or of silver, ornamented knives and swords, tobacco bags, purses, and ornaments made of red coral, turquoise, silver, shells, white bone, or silver coins. While the best clothes and ornaments are worn at the festivals, most of the ornaments are worn all the time.

The center of the Tibetan tent is the fireplace. It consists of an iron hoop or circle standing on three iron legs. A large cooking vessel is placed on the hoop, and the fire is built underneath. The tent consists of two large flaps or pieces of cloth made of yak hair. It is dark in color, and is said not to leak. In the middle, between the two flaps, there is an opening clear across the tent. The smoke goes out through this opening or through the tent itself. The door is simply an opening between the flaps of the tent. The tents are held in place by ropes tied at one end to pegs that are driven into the ground, propped up in the center by long sticks, and tied at the other end to a portion of the top of the tent. Beds are spread on the ground or on dried grass and twigs. There are leather bags to hold all kinds of commodities, wooden bowls of various sizes, iron and brass cooking vessels, boxes of leather, wood, and bamboo, and barrels or tubs that look as though they have been hollowed out of trees, and are bound securely by twigs or wooden hoops. Firewood may be piled up near the outer edge of the tent. Gods painted on scrolls are sometimes hung up and worshipped.

The houses of the Tibetans are made of stone, and are generally flat-roofed. Domestic animals find shelter on the first floor, and the people themselves in the upper stories. On the tops of the houses, in one corner, there are generally shrines with white stones where the gods are worshipped.

The fact that the houses are flat-roofed, and the tents nearly so, points to other than Chinese influence, for Chinese houses have sloping roofs. It is difficult to see how the flat roof is more useful to the Tibetans than the sloping roof. Did the ancestors of the Tibetans live in flat-roofed houses?

Engagements are made through go-betweens, and the approach is made by the family of the bridegroom. A present of a yak or something else is given by the bridegroom's family. Temporary marriages are sometimes contracted. If the husband leaves his wife, with or without children, then she may contract another marriage. An important man may see a pretty girl, and simply send word to her to come and spend the night with him. She may then, if she is satisfactory, be taken by him as a wife. This is a sort of a trial before marriage. Among Tibetans monogamy, polyandry, and polygamy all exist, and all are socially approved. In polyandry, a woman marries into a family having several sons. All are her husbands. The oldest husband is considered the father of the children. None but her legal husbands dare have sexual relations with her.

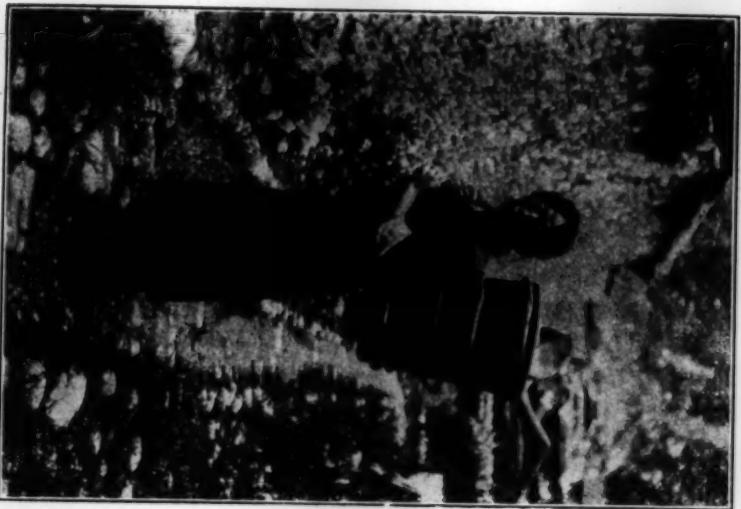
Marriage between people of different races occurs frequently on the China-Tibetan border. Probably the most common marriage of this kind is between a Chinese man and a Tibetan woman. In such places as Tatsienlu it is sometimes difficult to tell who is Chinese, or Tibetan, or part Chinese and part Tibetan.

The Tibetans are not one race, but a mixture of races. They include a large number of smaller family or tribal groups. While there are resemblances between them, there are also noticeable differences. Lamaism has done much to bind them together into one race with a common culture.

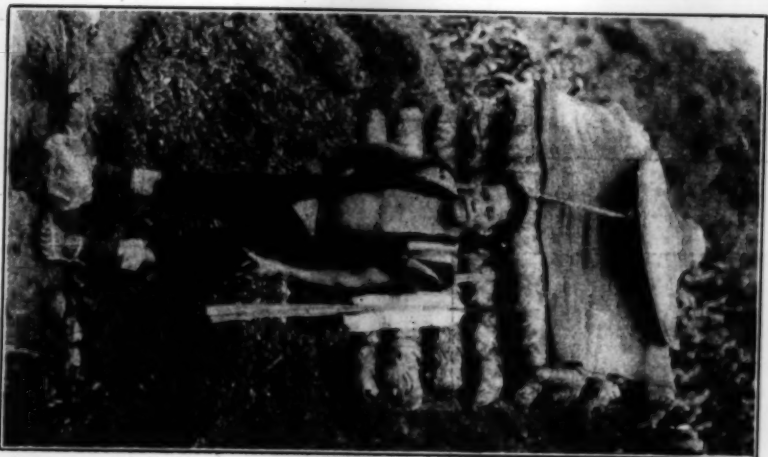
The Tibetan race and the Tibetan culture have been developed in a peculiar geographical environment. The people are attached to the country, and do not easily leave it for lower altitudes, in spite of their love of travel, or their tendency to roam. This is one reason why the wife of a Chinese remains in Tibet when her husband moves to some part of China. Some have tried to go with their husbands, and have given up the attempt because of cultural or physical difficulties in adapting themselves to the new conditions.

The Tibetans seldom take baths, and do not frequently wash their faces or their hands. This is probably due to the facts that in the high altitudes the air and the water are very cold, that dirt is less dangerous than in the lower altitudes, and that because of the darkness of their skins dirt does not show easily. In Tibet it may not be true that cleanliness is next to godliness!

Some foreigners have asserted that the Tibetans are an exceedingly immoral people. No doubt there are immoral Tibetans, places in Tibet



TIBETAN WOMAN WATER CARRIER.



TEA FOR TIBET.

(See article, "Some Tibetan Social Customs.")



TIBETANS.



VIEWS OF TIBET.

(See article "Source-Political Context")

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that are more immoral than others, and immoral practices among the Tibetans. Possibly these statements could be made about any other race of people. The writer has been told by a Tibetan that sodomy is a common practice among the lamas. But it is the opinion of the writer that a blanket statement that the Tibetans are an immoral people is an unfair and incorrect one. There is real morality among the Tibetans, although their standards differ from those of many other people. The sexual irregularities in Tibet, such as temporary marriages, polygamy, polyandry, and trial before marriage, are not immoral in the ordinary sense of the term, so far as the Tibetans are concerned, for there are local customs and social sanctions that cover and give social standing and approval to these particular forms of conduct. Within these lines of approved conduct, they have strong sentiments of right and wrong, and will not easily break the approved moral standards. A maiden is properly shy, and modest, and blushes as easily as her sisters of any other race. While Tibetan sexual morality is on different lines than among many other peoples, the Tibetan women are, on the whole, far from immoral from their point of view. Anybody who crosses the accepted lines of propriety with them may get into trouble.

The Tibetan is a lover of music. Sometimes he plays his flute as he sits in the saddle. In the evenings, or on rainy days, the music of flutes can be heard in the houses or in the tents. Music is an essential part of the religious festivals. As a man, woman, or child walks or rides along the road, looks after the herds, or labors in the fields, he or she will break forth in song, expressing the thought that arises spontaneously at the moment, such as, "It is raining, and if we are not careful we shall get wet," or "The sun is bright above, and the yak are grazing on the hills."

Generally speaking, only the Lama can read and write. He is taught to read so that he can chant the sacred books in the religious ceremonies. The written language is an adaptation of the Sanskrit, in which all charms and sacred books are written.

Love affairs are not uncommon among Tibetan young people. Many of them are quite temporary. Parents are naturally affectionate towards their children. The writer has seen a Tibetan father fondling and kissing his five-year-old boy.

Two of the most common greetings are, "Have you peace?" and, "Are you very tired?" If brigands have not attacked, if wild animals have not killed sheep or other animals, if nobody is ill, etc., then one has peace. "Are you very tired?", is a natural question to ask in a land where roads are long, rough, and steep, and where there are high passes to cross. As part of a friendly greeting, in eastern Tibet, a person holds out his hands, palms upward, to show that he is unarmed. At the same time, he bows his head, which puts him considerably at the mercy

of his friend, especially if the friend should wish to hit him on the head with a stick.

Like most other races, the Tibetans are fond of amusements, most of which center around the Lamaseries. The religious festivals are the outstanding social events of the year, when folks put on their best clothing, and eat, talk, and drink together. At the Yellow Dragon Gorge, in 1924, there was a great religious festival, attended by Chinese and Tibetans, at which there was hunting and horse-racing. Near Yin Kuan Tsai, in 1930, there were three days of religious ceremonies, and the fourth day was given over entirely to horse-racing.

Burial is by cremation,—a method that is reserved almost entirely for the Lamas,—by cutting up the bodies of the dead and feeding them to the vultures, by leaving the bodies on the mountains to be devoured by eagles and wild animals, and by throwing them in the streams for the fish to eat. In many parts of Tibet, graves are conspicuous for their absence.

The modern world is little known to the Tibetan. Mentally, he is still in a pre-scientific age. His religion seems to be saturated with superstition. Many of his customs will need to be changed. However, the writer believes that in that future day when the world is a brotherhood of nations, and each race develops the best culture of which it is capable, and contributes it for the enrichment of all, the Tibetans will hold the respect of other peoples, and will make a worthwhile contribution.

In Remembrance

Edward F. Parsons

DR. Edward F. Parsons, a medical missionary of the American Board Mission, died Sunday, March 8th, 1931, at the P. U. M. C. hospital. In addition to his duties in T'unghsien, Dr. Parsons had been serving on the Survey Commission which is making a detailed survey of the hospitals under the direction of the American Board in North China. He had already made a trip to Shansi and was starting for Lintsing and Tenchow when he came down with an attack of influenza in Tientsin. Before he had fully recovered from this illness, he returned to T'unghsien and there pneumonia developed which resulted in his death.

Dr. Parsons was born November 25, 1897. He graduated from the University of Michigan Medical School in 1922. Then followed several years of special study in medicine and in the field of psychiatry. He came to China, reaching Peiping in March, 1925. After his language study, he began work in the Porter-Williams Hospital in Tehchow.

In the fall of 1928, he was transferred to T'unghsien where he has been in charge of the hospital and has had medical supervision of the students in the Chinese schools and the North China American School. He leaves his wife and three children,—John, aged 6; Lynn, 4; and Sylvia, seventeen months. The T'unghsien church was packed with Chinese and missionary friends for the memorial service held there on Friday, March 13th.

Dr. Parsons was a tireless worker, interested in all phases of the church program in China. At the time of his death, he was chairman of the Medical Committee, a member of the Survey Commission and of the Promotional Board of his own Mission. In his own department he was conscientious and painstaking in the maintaining of high medical standards, sensitive to the conditions and needs of his patients, a skilful surgeon, alert for new methods for healing physical and mental diseases, and of unquenchable good cheer. He displayed a fine affection for his friends and a tender love in the home. He crowded into a short span of years an intensity of activity and a devotion which burned up his vital energy. His life was a flame of glory. He still lives among us as one who serves.

Katherine L. Schaeffer

Katherine L. Schaeffer was born in Paris, Kenosha Co., Wisconsin, March 1st, 1867. She received her education in the public schools, in a state normal school and the University of Wisconsin, and taught several years in her native state.

In 1894 she was accepted by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. and came to the Island of Hainan, where she spent many happy, fruitful years of service. She was an exceedingly good student of Chinese, and excelled in pioneer work. She had great interest in the aboriginal Loi tribes and wrote many articles about them, their language and their customs. For many years she was a regular correspondent for the "North China Herald."

The trying times of the past few years were a challenge to her faith and she was always eager after any enforced evacuation to return to the mission compound at Kachek, Hainan, her home since Boxer year. Returning from furlough early in 1931 she was again stricken with the disease for which she underwent a severe surgical operation in 1929, and spent her last weeks in the Matilda Hospital, Hongkong, where she died on April eighth.

She leaves to mourn her going a large family circle, all in Wisconsin, and a host of friends both foreign and Chinese. The American Presbyterian Mission in Hainan will greatly miss her, particularly in the work among the non-Christian women and the transient callers at the mission compound, to whom she presented the gospel faithfully and well.

Our Book Table

INTERNATIONALIZING NATIONALISTIC MINDS.

PROCEEDINGS OF THE INSTITUTE OF INTERNATIONAL RELATIONS. *Published for the Institute of International Relations, University of California Printing Office, Berkeley, California.*

In the 374 pages of this paper-bound volume we have the proceedings of this Institute. The main speeches and digests of the round table discussions are all included. These deal mainly with the international problems of various nations as they center in the Pacific Ocean, which is recognized as the pathway of a new westward movement. The problems of Japan and China, however, loom up above those of the other nations.

The future of war comes in for frequent scrutiny. Various speakers evidently desired its elimination but hesitated to suggest discarding it so long as others than their own nations hold onto it. To get rid of war clearly involves a risk for some nations in the way of leadership, though this leadership all of them are willing to leave to others; a case of misplaced altruism!

This Institute does not aim to secure as large a proportion of research articles or addresses as the Institute of Pacific Relations. Nevertheless many of the papers given are made of research material. But in the main this Institute is a forum for the sharing and trimming down of opinions. As such it helps to wilt prejudices by building up international understanding.

Those in attendance as regular members numbered over 360, most of them paying a G.\$10.00 fee (students \$5.00). They represented 33 educational institutions, 65 clubs and organizations and the United States Army and Navy, these latter having one representative each. The University of California led in the number of representatives. For such variegated groups and interests to spend a week disclosing and discussing their hopes, fears and projects can do nothing but good, even though their enlightening interchange of thoughts did not always lead to definite recommendations, though such individual recommendations are not lacking particularly with regards to extraterritoriality.

Viewing these papers and forum discussions in the large one feels that most international problems are rooted in the desire for security to carry on trade with perhaps more concern for the producer than the consumer. Illuminating analyses of present national policies are given with here and there piquant and even caustic comments on their working in international relationships. A few of these piquancies may be quoted to show the temper of the Institute. Speaking of "preferential duties" one said (page 18), "It is worthy of note....that the mother country has little to offer in the way of preference for what the colony should grant." Discussion waxed eager over the question as to whether the *idea of progress is Occidental*. (page 110). After the discussion the Occidental claim appeared a little pale! As to war we read (page 114), "capacity to think is no asset in time of war....A nation cannot afford to train free thinkers if it expects its youth to support the government in time of war." The two "great obstacles" to understanding between Orient and Occident," said one critic (page 115) "are missionaries and diplomats." An interesting juxtaposition of those sometimes in opposition! A Chinese professor declared, also (page 187) that, "The modern world was brought into China by foreign warships,

missionaries and merchants." We judge the effort is now being made to separate China's modernization from such agencies! Said a Professor of Law (page 342), "At one end of Pennsylvania Avenue in Washington we have the presentation of the Kellogg Peace Pact, that the world is urged to join and thus share in the making of world peace, and at the other end of Pennsylvania Avenue, almost at the same time, a tariff is promulgated which is in a sense a declaration of economic war." There is also a Decalogue for Diplomats (page 359) which merits careful reading by merchants and missionaries also. In connection with Japanese factories it is noted (page 66), that "women workers are more numerous than men." This is also true of factories in China in some centers. One prophet averred (page 159), that in a century China's population will be 900,000,000!

One statement (page 193) calls for correction. The Editor of the *Chinese Recorder* is credited with stating that "the number of missionaries in China to day is but sixty-five percent of that in 1927, and the membership of the Native Christian Churches in Eastern China has declined fifty percent." What we said was that in the Spring of 1929 the number of missionaries in China was approximately 78% of the "normal number" obtaining a few years previous and that of church members in Shanghai fifty percent of those on church rolls could not be located. Evidently this speaker read too hurriedly!

This volume is well worth reading to note how slow is the process of getting minds to click together and yet how the determination to achieve that difficult aim in international relations is steadily rising. It reminds us, too, that in the same state of California there is a smaller Institute in which Catholics, Jews and Protestants get together to share their views and promote interreligious understanding. Such moves promise progress. They are signs of a new relationship attitude!

CHINESE CIVILIZATION. MARCEL GRANET. Kegan Paul, Trench, Trubner & Co., Ltd., London. Also Alfred A. Knopf, New York. pp. 429. 12 illustrations and 5 maps. 25/-.

This is a monumental work worthy of careful study and much meditation. Granet is Professor of the School of Oriental Languages in Paris and combines with marvelous research, a remarkable imagination, which seeks to penetrate behind history, myth and legend, into the facts of Chinese life. A most brilliant Introduction has been written by Henri Berr. Since his analysis of this work is so superb, most of the ideas in this review can best be taken from his Introduction.

The earliest excavations in China reveal neolithic material but "the problem of Chinese origins remains entirely unsolved."

Granet traces two simultaneous processes: "the taming of nature and the amalgamation of small primitive groups." "Whilst in Honan, the central flower, the Chinese nation was coming into being, on the outer borders, States were forming, which, aiming at the annexing of the centre of China, ended by themselves also becoming Chinese."

"Society is not distinct from the universe. Sexual life is closely bound up with the universal order. There is an analogy between the parts played by the maternal soil and the productive mother, and an identity of virtue." Hence the matriarchate. "As agriculture developed, the man, who cultivated the soil, took precedence over the woman, whose task was weaving. Brotherhoods of technicians were formed." Then came rivalries and the authority

of male chiefs. With wars, the development of feudal societies and overlords, the separation of the sexes operated to the detriment of the woman weaver. Life at court becomes a school of moral discipline and correct behaviour. Then comes wealth, luxury, arts and decadence. Lastly there emerges a 'new setting,' an 'archaic morality.' Humanity, justice, good form were taught. The ancient rule of life, wisdom, was preferred before the development of science, before wealth and luxury."

"The absolute identification of nature and of society, after having endowed nature with something living, endowed society with that which is fixed and regular in nature."

"The conception of the Chief culminates in the 'Son of Heaven,' who by virtue of his office, governs the course of Time, is the Unique Man, who maintains the order of the Universe, who does not impose order, but secretes it." "Thus through the worship of nature, combined with ancestorship, a sense of order is to be found at the base of all life, public or private, in what one must now designate as the Chinese State." All life, individual or social, is a loyal and intelligent attempt to function worthily in a Universal Order.

But this work is by no means a great effort of the creative imagination. An immense amount of solid material is furnished the reader which will greatly add to his knowledge of China and aid him in his interpretation of a viewpoint and experience which is new to the western mind.

R. F. F.

HIGHWAYS TO INTERNATIONAL GOODWILL. By WALTER W. VAN KIRK. *The Abingdon Press.* 190 pages. Gold \$1.00.

Mr. Van Kirk is an Associate Secretary of the Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America. He has marshalled a considerable amount of factual information into a series of thirteen convincing arguments about the possibilities and requirements of world peace. Beginning with the proposition that "the oneness of humanity, heretofore regarded as the pet idea of the Utopian theorist, has become the serious concern of the scientist, the educator, the statesman, the economist, and the churchman," he indicates the importance of "highways of international goodwill" to the established fact of international unity. In the construction of these highways, education, economics, diplomacy, science, youth, humanitarianism, and religion must all have a part. An illustration of the many instances cited to indicate the beginnings of new and more favorable attitudes of mind is quoted from the bottom of page 26, "In Czechoslovakia school children are instructed in the following, 'Do not call anyone a patriot who hates other nations or despises them or desires war; war is a relic of barbarism. Love your country and your nation, but work to the end that all men may one day live together, as brethren in happiness and peace, and that no nation need be afraid of being attacked by another.'" At the close of each of the thirteen chapters is a series of questions "For those who think."

The book is not easy to read, not so much because of its depth as because of its tediousness, and also because of the unattractive and monotonous form in which it is printed. But it is well worth the effort of reading it through, and it is a valuable volume for class study and reference.

MAHATMA GANDHI'S IDEAS. C. F. ANDREWS. *George Allen and Unwin Ltd.* 382 pages. 12/6.

This book, written by C. F. Andrews, "the best beloved Englishman in India," and for fifteen years Mohandas Karamchand Gandhi's most intimate foreign friend, "is intended to explain, with documentary evidence, the main principles and ideas for which Mahatma Gandhi has stood in the course of his eventful career" (Preface, p. 7). It is a studied, sympathetic, informed, and profoundly interesting statement not only about the Mahatma himself, but also about his religious, social, and political setting. It ought to be read by every reporter, editor, and reader of news from India.

Of his friendship with Mr. Gandhi, Mr. Andrews writes, "It was my privilege to live with him for considerable periods on different occasions.... On two such occasions I was with him night and day while he was very near to death. On both these occasions, during his convalescence, the pressure of ordinary daily routine was diminished and talks of personal character were more frequent than could be expected at other times, when he was in the midst of his public engagements.... This friendship has been one of the greatest blessings I have had in a singularly happy life." From this vantage-point, and it will be generally accepted as a particularly favorable and helpful one, Mr. Andrews proceeds to tell first of his friend's religious environment and then of his historical setting.

Frequent and often lengthy quotations from Mr. Gandhi's writings add both interest and authority to the statement. There are valuable and informative clippings from first hand sources in the twelve appendices. A helpful glossary of common Indian terms defines names that are used not only in the book, but also in most of the news columns and articles that have to do with the present situation in India.

MOSLEM MENTALITY. L. LEVONIAN. *Pilgrim Press, Boston.* Pp. 245. Gold \$2.50.

This is a most informing and valuable book on Moslem life, thinking, social, moral and religious questions. The author has personal experience of his subject. He also quotes from authoritative Moslem sources. The first three chapters deal with the old mentality and the new and are most instructive. The old, as regards truth and religious toleration, was of a low standard. There was much "sitting on the cushion" i.e., sitting on all documents and liberality in dealing with enemies. Infidels were looked on as slaves.

There is a radical change in the modern view. The aim of the Moslems is to Europeanise Islamism. The Moslem religion was Asiatic and non-progressive. So would the religion of Jesus have been if it had not been moulded under Roman influence. Luther's reformation did much to emancipate it from the shackles of ecclesiastism. The Moslems must get the like freedom. Thus there is to be a break with Orthodox Islam. "The character of the Ottoman State from the time of Mohammed has been ignorance." That is a bold statement from a Moslem. But such is the trend of thought and action in Turkey now.

This is certainly a book to be read by anyone wishing to understand the present situation.

E. M.

THE STORY OF DONALD HANKEY. K. G. BUDD. *Student Christian Movement Press, 58 Bloomsbury St., London. Four shillings. (Paper cover one shilling).*

Thousands have read Donald Hankey's book—"A Student in Arms." And many more have learned his phrase—"True religion is betting your life that there is a God." This short biography affords a welcome opportunity for better acquaintance with one of the finest spirits of the generation which went through the fires of the Great War. Dr. Percy Dearmer in his "Art of Public Worship," said of Hankey at that time that he had "more theological influence than nearly all the bishops and doctors put together." This was because of Hankey's book, "The Lord of all Good Life," published in 1914; a book that created a similar sensation then to that created by Sheppard's—"The Impatience of a Parson"—later. Hankey had expected to take orders and receive the ordination of the Church but he was deterred, or in his own language—"violently put off being ordained by what seemed....to be the evasive teaching and the attempt to substitute devotional discipline for honest thought" in the Clergy School which he attended for a short time. This little book would make salutary reading for teachers in theological seminaries and ordained clergymen in general, for it is the spiritual record of a sensitive soul who sought to serve his Master among the common folk and found that the conventional theological training produced "clerical professionalism, clerical phraseology, and clerical timidity," rather than proficiency in reaching the hearts of those who are beyond the pale of the church. Hankey's rejection of clericalism did not mean, as it too often does, his rejection of Christ. Rather was he challenged to an adventure in practical and genuine Christian living in the slums of London. His faith was not something to talk about but something to walk by. After reading this biography, this reviewer has determined to get his hands on Hankey's "The Lord of All Good Life" at the first opportunity.

GORDON POTEAT.

SEEN AND HEARD IN A PUNJAB VILLAGE. MIRIAM YOUNG. *Student Christian Movement London, W.C.1. 5/-.*

The writer says that she lived for fifteen years in India, more or less as a foreigner, shut within the walls of institutional life. She then, with another English woman, tried the experiment of living for three years in an Indian village of about 2000 inhabitants, the two employing the Indian names of Panchi and Bidhiya. They always had two, and sometimes more, Indian children living with them, in order that in the eyes of the Indian women they might appear more human living in a home and family.

Their guide and philosopher was Sarsuti, a Brahmani woman. The book is written from the details given in her many letters and notes in a log book. It is a vivid picture of the routine of village life as it affects the home, individuals, case relationships, economic life, the mass movement and religion. To Sarsuti, Jesus Christ was the name given to an incarnation of God, whom she was ready to recognise equally with Rama or Krishna. "She recognised a certain kind of challenge to conduct in the new teaching, but very little challenge to belief."

This book would be of special interest to those who are interested in Indian village life. To the general reader it would not present much of interest as many of the details are fairly commonplace.

R. F. F.

PAUL: THE CHRISTIAN—BY THE AUTHOR OF—"BY AN UNKNOWN DISCIPLE." *Hodder and Stoughton, London. 6/- net.*

The anonymous author of this fictionized version of the life of the Apostle to the Gentiles, though he titles the story "Paul: The Christian" does not seem to think that Paul was much of a Christian. In the opinion of this reviewer, the book is an utterly unconvincing caricature.

This is the final volume of a trilogy which began with "By an Unknown Disciple" followed by "Paul: the Jew." One who undertakes to make an historical novel out of the life of Paul faces a very difficult task, for there are Paul's letters and the story in Acts which give a pretty clear picture of the man and place definite limits upon the legitimate use of the imagination in filling in the gaps. There are, of course, many non-fictionized interpretations of Paul. Not all are agreed upon what his character and his thought historically were. That Paul has suffered at the hands of his interpreters, who have hardened his words into rigid and dogmatic theological formulas has been demonstrated by scholars like Deissmann and Ramsay. He suffers a worse misinterpretation at the hands of this anonymous novelist.

The author's thesis which he tries to demonstrate by wresting history to his own purposes, is that Paul did not understand Jesus, was not interested in His earthly life, was concerned primarily in erecting an intellectualist scheme of salvation, a cut and dried legalistic plan, with which to win the world by overwhelming argumentation. "He hated talk of Jesus as a man". He despised Peter because Peter insisted on talking about the human life of Jesus. "I told you he doesn't want to hear about Jesus. He only wants to talk about himself"—are words concerning Paul which the author puts in Peter's mouth. It is true that at the end of the story there is a sentimentalized picture of the final reconciliation of Paul and Peter, but it is utterly unconvincing. Even Peter in this scene is unrecognizable. Peter who in Acts defied the Sanhedrin—"We must obey God rather than men" is here confessing that ever since the crucifixion of Jesus he has lived in fear. "What if death is the end? What good will it all be then?..I'm a coward." One wearies with the author's reiterated description of Paul's "bandy legs." "Squat, broad-shouldered, bandy-legged, fiery-eyed, hook-nosed, fierce." One may be pardoned for preferring the bare New Testament records to this fabrication.

GORDON POTEAT.

THE NAMELESS LONGING. HUBERT L. SIMPSON. *Hodder and Stoughton, London. Pp. 305.*

This book contains a series of sermons with attractive titles and material. The writer retains the heart of the Gospel while being in touch with modern thought. After admitting that some devout and honest souls cannot find rest or comfort in the old penal and satisfaction theories of the cross he says—"This much we can say simply, truthfully, whole-heartedly, and without a trace of evasion or juggling with words, that in His pouring out His soul unto death, Jesus was not displaying some new spirit, but the eternal Spirit who is behind and in all history."

Another beautiful passage,—“God does not bludgeon us into owning that His world is beautiful, nor coerce us into fellowship with Him. He woos us as a lover woos. Scents and sounds wake wonder in our minds and hearts. What is that scent? we ask. Is it a sweetbriar or thyme? Hark! Is that a thrush or black, bird? How gently, how graciously, He

makes us aware that He is nigh." And again,—“If through fear of consequences, or borne down by the difficulties of belief, men seek refuge in temporary expedients, sooner or later they find themselves face to face with Him. In the crisis of individual souls, in the strange vicissitudes of human history, over and over again, when it seemed that men had done with Him, ‘then came Jesus, the doors being shut.’”

But one raises a big question in reading this book. If Christ, Moses and the prophets, preached a religion in terms of the human problems of their day, how is it that this author, living as it were in the cloister, and among stained glass windows, has so little consciousness of the attitude of millions of men and especially of modern youth today towards religion? With their terrible problems, they feel that the Church has little interest in them, that she lives in a world apart from them. For such, whom the Church must reach, this book will only intensify the popular conviction that the writer's religion is one of Biblical history, sheltered in a little haven near the sea, but never venturing out into the storms and daily dangers which the ordinary man, as mariner on the sea of life, must face.

R. F. F.

ARMOR OF LIGHT. TRACY D. MYGATT and FRANCES WITHERSPOON. *Henry Holt and Company.* 273 pages. Gold \$2.00.

This is a really exciting novel of the last half of the first century, in Rome. Its aim, as stated in the preface, is “emotional realism, rather than historic”; nevertheless although certain liberties have been taken in allowing the imagination to clothe the historical accounts of that day and place, there is no doubt but that the emotional realism, so vividly, dramatically and beautifully presented, is as true to historical fact as exactness in date or precise event could possibly be. There can be no reasonable protest of inaccuracy. The story is authentic as well as interesting.

The theme of the novel is the terrible persecution of the early Christians by the Roman government. “So in the setting of the Empire we have pictured a group of hunted followers during a night of tense vigil in the crypt; a murderer irresistibly drawn to the Name by the dim fresco of the Good Shepherd; the rapt girl watcher learning to recognize the coming of the Christ in ways other than of ecstasy and vision; the betrayed husband measuring the pagan revenge against the new manner of Christian forgiveness; the tradition bound Temple-worshipper brought to see in internationalism a power and a beauty beyond that of even sacred sticks and stones; the soldier and the philosopher agreeing together—on the plain duty of renouncing war.” This desire, as set forth in the preface, has been realized in a clean, strong, kindling story in which people who lived two thousand years ago are brought back to life.

It is not a great book, in the sense that Ben Hur is great. But it is a fine and bracing book, and in places powerful.

“THE NOBLE EXPERIMENT.” DR. IRVING FISHER. *The Alcohol Information Committee, 150 Fifth Avenue, New York City.* 492 pages. U.S. \$2.15.

This is the third publication by Dr. Fisher on the pros and cons of prohibition. The first volume was “Prohibition At Its Worst.” This was followed by a second book entitled “Prohibition Still At Its Worst.” Of

course the title for this third volume was derived from President Hoover's characterization of prohibition in America.

The book contains twenty-one chapters, with forty-three tables, sixteen graphs and five illustrations. In each chapter Mr. Fisher first states the "wet" view on that particular subject and then that of the "drys." In each instance he refrains from introducing any comments of his own, excepting in the final chapter entitled 'Conclusions and Suggestions,' which sum up the situation as he sees it in the light of the wet and dry evidence which had been submitted without bias in the earlier twenty-one chapters.

Anyone who is seeking after actual facts rather than have his opinions derived from unreliable and prejudiced newspaper propaganda, should read this book. Only in such a way can one possess himself of the actual facts concerning this appropriately termed "Noble Experiment."

A. R. K.

SHORTER NOTICES.

CHRISTIANITY IN A WORLD OF SCIENCE. CHESTER FORRESTER DUNHAM. *Macmillan Company. Gold \$2.00.*

This is another and worthy addition to the books which deal with the relations of science and religion. In a sense the tables have been turned; for, while in the middle ages science lived in a world of Christianity, now Christianity has to live in a world of science. The present volume gives an illuminating account of the heroic and finally successful struggle of science to secure its freedom from ecclesiastical control. Although the trained scholar will discover nothing new in its pages, he will not withhold admiration for the way in which so much history is packed into so little space, while the general reader will be helped to gain a point of view and will be relieved of the fear that science will do any real harm to his faith.

E. F. B.-S.

GEORGE FOX: SEEKER AND FRIEND. RUFUS M. JONES. *George Allen & Unwin, London. Pp. 221. 5/- net.*

There are many ideas which the modern world takes for granted, but which it was dangerous to propagate in the 17th century. There is therefore room for the life-story of the man who was pioneer and champion of the truths which we accept to-day without criticism. With slender educational equipment, and lacking the intellectual qualities necessary for the great religious reformer, George Fox was the apostle of the divine in man. He was one of the most vital personalities of our history, and every one who encountered him from Oliver Cromwell down to county jailers became aware of his remarkable spiritual powers. Essentially a mystic, he showed himself to possess a great gift of organisation, proving himself statesman as well as prophet; so that his greatest service to the world was his creation of a permanent society, that of the Friends. Within small compass this book gives an illuminating account of the achievements of a man who was utterly fearless and unswervingly faithful in his service of truth.

E. F. B.-S.

THE CLOCK MAN'S MOTHER AND OTHER STORIES. MISS C. F. TIPPETT. *The Religious Tract Society, 4 Bouverie St., London, E.C.4. 1930. 6d.*

How a family quarrel and an attempted suicide were used to bring salvation to a Chinese mother-in-law; the call of a bird to Chinese refugees in the hills which led them to safety and deliverance from death during the Boxer year (1900); the chance giving of a Testament to a demon-possessed man living among the caves and cliffs which brought deliverance and salvation to him and wonderment to the heathen friends round-about; an answer to prayer for his cows in the life of Mr. Li (a Christian Chinese), which magnified "The Name" in the eyes of his heathen neighbors... all this is told in a compellingly interesting way in Miss Tippet's little book of four short stories. The stories are prefaced by one of Miss Tippet's own poems; another appears at the close, both apropos to the stirring call of the book to those sitting indiffer-

ent to the claims of Christ and the needs of China. Reading it quickens faith and purpose.

Z. R. MUSSEN.

STORM OVER EUROPE. DOUGLAS JEROULD. 320 pages. Ernest Benn, Ltd., London. 8s. 6d.

The writer is an outspoken controversialist. The scene is laid in the Near East. The issues are between the Moderate Republicans, the Left Wing Extremists and the old-type Conservatives. There are many keen analyses of social, religious and political viewpoints. In fact the purpose of the book with its interesting personalities and a love story running throughout, is to reveal the author's attitude regarding many of the issues which are yet to the forefront in Europe.

There is an inconsistency in the narrative of which the writer does not seem to be conscious. His hero, Ferdinand D'Alvarez, leader of the conservative movement, the restorer of the monarchy and a believer in Christianity as being essential to the individual and the state, does not hesitate to have a love affair with the queen which is inconsistent with his loyalty to his wife. Nevertheless the attacks of the author on many popular political and social fallacies are well worth reading.

R. F. F.

BORAN'S MINISTER'S MANUAL. G. B. F. HALLOCK. Richard R. Smith, Inc., New York. Gold \$2.50.

The contents of this volume are, we presume, to be injected into a flagging brain when it finds itself stuck on the next sermon, talk, young people's meeting, Sunday School, or any other occasion for which one is presumed to think out something for himself. Or perhaps it is intended as a substitute for mental effort when such thinking is impossible. It contains draft sermons and talks of almost every conceivable type and for almost every possible occasion. Funerals, strangely enough are left out. Perhaps the compiler of these ready-made speeches feels that saying good things about the departed provides sufficient stimulus for such a time. One somehow cannot conceive of any capable minister using this book much except to gather an illustration or two of which there are plenty and perhaps pick up an idea to add to those of his own. We are inclined to think, however, that when one's intellectual powers have flagged to the point of depending on such a volume as this he should review his call most carefully. But then, perchance, if we had been exposed to such a compilation of ideas as herein contained we *might* have been a better preacher! But then again perhaps not! In any event here are plenty of ready-made sermons, talks, etc., for those who need them. They might, it is true, need a little padding to make them acceptable to local hearers but even very tired brains ought to be able to manage that much!

"IS THY GOD ABLE?" A. B. LEWIS. The Religious Tract Society, 4 Bowveric St., London, E.C.4.

This brief but graphic story of the striking experiences of Mr. and Mrs. Porteous and Miss Nina Gemmell of the China Inland Mission, among the bandits of Kiangsi Province, will not fail to interest the many who have only seen the newspaper accounts. Many intimate details are given concerning a captivity which, for months, held the attention and aroused the earnest prayers of the Christian world. Some of the experiences read like the Book of Acts, and prove a sufficient answer to the query which composes the title of the book. Prayers answered, promises fulfilled, savage hearts softened, remarkable guidances given, and peace and "songs in the night" in the presence of impending death or torture all give one a sense of stirring faith in the reading. One will not wish to lay the book down until finished.

Z. R. MUSSEN.

"THE LAND OF BEHEST." CONSTANCE E. PADWICK. Church Missionary Society, Salisbury Square, London, E.C.4. 1/6.

It is not often given us to read the record of a Church Congress, with its statistics and figures,—prepared with the inspirational touch which the author of this book gives. It presents a rich mosaic, the whole pattern of which covers the thrilling history of a very large branch of God's Church, the Church Missionary Society. In it the record of the past becomes the challenge of the future, and in the light of that past the press of present-day possibilities leaves one breathless with a sense of daring. It will be a rare inspiration to read this "Eleventh Chapter of Hebrews" of the C. M. S.

Z. R. MUSSEN.

Correspondence

Chinese Attitude to Virgin Birth.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Your March number has just reached me, in which I read the article on the Virgin Birth. It is no doubt interesting to know what the Chinese are thinking, but why fill a page with the opinions of non-Christians?

It is not very clear why the Chinese should find a difficulty here alone, if they accept the supernatural all round. The first gospel preached was not the personal character of Jesus, but His resurrection. If we believe that, and also His Divine nature, the belief in the Virgin-birth follows naturally. Why drag in biology?

The writer pleads for a "scientific answer to the question." What science would he have? Huxley said that the man of science must have the heart of a little child. I am not guilty of "blind unquestioning credulity" because I accept the fact on the mere authority of St. Luke. Literary criticism recognizes that the first two chapters of his gospel are translated from the Aramaic. That puts them back to an earlier date; was there time then for myth to form? Nothing is clearer than that the author of the gospel and the Acts lived in a world of wonder. Was this mere credulity? Was it not rather the attitude of one who saw wonders being acted at his side, and who was so overawed with the majesty of Christ that he found no difficulty in believing what he recorded?

Yours sincerely,

JAMES W. INGLIS.

Moukden, March 18, 1931.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Allow me to ask a few questions of Rev. Paul Hayes prompted by reading his article, "Virgin Birth in Modern Chinese Thought."

Are the basic tenets of *Christian belief* to be relied upon only in so far as they have been—or can be—corroborated by science?

If so, has science, with its phenomenal achievements, proved or disproved the rational or irrational possibility of God becoming man by a virgin's supernatural conception?

If we should only rely on those tenets of Christian belief that have been corroborated by science, how many tenets of our Christian faith are we then justified in believing?

If the world is to be faced with a *truly scientific* answer to the question of Jesus' birth, for how long has it yet to wait for such an answer that is a reality, and not only a postulate or hypothesis?

If science is not able to give us more than postulates or hypotheses without indisputable facts to prove their realities, what then would you think the most reliable to build our faith upon, the sinking and fluctuating sand of science, or the unchangeable and eternal rock, even The Word of God as it is written in The Holy Bible?

Sincerely yours,

M. C. JENSEN.

March 20, 1931.

Danish Mission.

Suihuafu.

Appreciations.*To the Editor of**The Chinese Recorder.*

DEAR SIR:—The RECORDER is growing better all the time. It is a great magazine and is doing a fine bit of constructive work. The times call for such leadership. May the Lord bless you in your tireless efforts.

Very sincerely,

FRANK GARRETT.

Nantungchow, Ku.,

March 24th, 1931.

*To the Editor of**The Chinese Recorder.*

DEAR SIR:—I have been very much interested in many of the articles you have been publishing in THE CHINESE RECORDER. It seems to be stronger than ever and I appreciate the articles better since my brief visit to China. My one regret is that I could not stay longer and could not have had longer conferences with you and other workers who have given so much of their life to China.

With best wishes,

Very cordially yours,

DELAN L. PIERSON.

Editor, The Missionary Review of the World.

March 4th, 1931.

The Present Situation

RURAL EXPERIMENTS IN WEST CHINA

The Jerusalem Meeting of the International Missionary Council in 1928 made some important pronouncements in the report on, "The Christian Mission in Relation to Rural Problems." Dr. K. L. Butterfield, the well-known rural expert, crystalized the best thought in a most stimulating address on "Christianity and Rural Civilization." He quoted Dr. Robert E. Hume, with telling effect, as follows, "Thoroughly to Christianize human life is a process partly geographical, but also intellectual, social, industrial, national, and international. It can be accomplished only with mutual appreciation, cooperation and progress. The Orient and the Occident must work together for this stupendous ideal. The foremost problem and inspiring task of Christianity at the present time is to appreciate and apply the full Christian Gospel of God."

Then he opens his instructive paper with, "Dr. Hume has here phrased almost authoritatively the purpose, the scope, and the method of modern missions, as indeed of modern Christianity. The purpose is to Christianize human life; the scope is to reach all life-industries, social affairs, government; the method is the cooperation of all peoples. We are called to appreciate, and to apply in practical working fashion the spirit and attitude of Jesus toward the personal and collective labor and life of all mankind.

Of the two great commandments, love God, and love your neighbor, Jesus said, 'On these two commandments hang the whole law and the

prophets.' Then He further stated His great plan for the world, 'That you might have life and have it more abundantly.' Jesus certainly intended the world to be a neighborhood and that His followers make it a brotherhood in a very practical way. In our Christian enterprise the social application of Christ's spirit must have preeminent emphasis in practice while at the same time realizing the need of the development of the inner spiritual life also tending to social unity."

The great Jerusalem report fairly teems and glistens with pertinent facts revealing the scope of rural problems and the promising opportunity for the Christian Church to enter in and possess the land.

Among the more striking answers to the question; "Why rural needs?" are the following;—"Because two-thirds of the population or one billion people live on the land and make their living off the land."

"The great mission fields are from 75 to 85% rural."

"Considering a world Christian program, remember China and Russia are 85% rural, the Balkans are rural, even industrial countries like Germany and France are half rural, the U. S. A. is still half rural socially and one-third rural industrially."

"When four out of five, or three out of five are farmers, there is deep meaning for the Christian enterprise."

"Farmers supply the food and soil-grown products of the world. Human civilization has its roots in the materials and forces of the earth. A program that attempts to Christianize the work of the world cannot neglect the soil and the tiller of the soil. His task is the primal one of subduing the earth to man's basic needs."

"The new missions are a cooperative effort to Christianize all human society; an effort in which the groups of greater wealth and experience will give aid to those groups with less wealth and experience, provided aid is needed and desired. This principle applies to U. S. A. as well as to China or elsewhere. In the world program the West can aid the East and the East can aid the West."

"As to the scientific side of agriculture there is little question but that the West can be of real service to the East. On the other hand the wonderful skill of one hundred generations of Chinese farmers is significant to the world at large."

"Any effort to reach the rural population of China scattered among one hundred thousand villages and a million hamlets is a stupendous thing."

"Now one hundred agricultural missionaries are in service in the various mission fields, and their combined wisdom and experience is proving fruitful in new vital developments."

Then comes the practical question, "What is the strategy?" and the answer comes back, "Centers of Training." In China we have heard from the Agricultural Departments of Canton Christian College and Nanking University. Now plans are under way for Yenching University to experiment for North China. However, very little news has filtered through from West China where a real start has been made for some years, but the encouragement and thoughtful approach of the Jerusalem Meeting have created the desire to do something more adequate to meet the needs of this great province of sixty million people.

In connection with the West China University, about twelve years ago, Mr. Frank Dickinson M.S.A., of Mt. Allison and Cornell Universities, began experimenting in animal husbandry, crops and fruit grafting. The beginnings were humble, but it is nothing short of marvelous to see what has been

accomplished by way of development, and the securing of valuable cooperation from many Chinese sources. Students in Christian schools took to gardening for self-help through middle school and college. Christian students have caught the enthusiasm and in the holidays plan group visits to rural communities with a practical program that embraces preaching, lecturing, teaching the characters, hygiene, cow and pig raising, as well as poultry keeping.

General Yang Sen made his big contribution to the province by initiating good roads. He also subscribed a good sum of money to help Mr. Dickinson bring in foreign stock to improve the milk strain in the cattle of West China. Quickly followed local improvements such as electric lights and power transport. Now the radio has come. Dr. Crawford with his live Health Department in connection with the West China University has already captured the imagination and support of the municipal authorities who have underwritten a formidable advertizing program for the city's health, with a wide program suggested as extension work for the Spring Fair that meets in a few weeks for forty days and draws agriculturists from "ninety hsien."

The chief supporter of agricultural projects in the province today is General Den Chi Hsiao, Commander of the Twenty-Eighth Army. Both at the Spring Fair and the Union University last year he so expressed his views on agricultural development as to reveal a new species of military leadership. His thesis that, "modern agricultural methods scientifically carried out are absolutely necessary to save China," was uttered with a passion and knowledge that registered real conviction. Not only has the General been talking, but in collaboration with Mr. Dickinson of the West China University, he has been carrying out some very practical demonstration work with experimental orchards.

Last year the General purchased sixty acres at Kwan Hsien on the sloping hillsides of the foothills of the great Tibetan ranges in close proximity to the historic irrigation source. He carefully laid all this out in orchard, largely apples, which should be the nursery from which will develop great orchards all over the province. He has planted several hundred trees and is grafting several hundred more this year. Then just outside the East Gate of the city he recently bought ninety acres, fifty acres of good land, and forty acres of waste and grave lands. The writer went out early one morning recently in company with Mr. Dickinson to look over the orchard, and found the doughty General already on the job, in the rain, personally supervising the planting of more fruit trees. He is using the waste land and reclaiming the graves while the owners move the "bones" elsewhere. He has planted apples, pears, plums and grapes, and has dug a deep pond for irrigation purposes and stocked it with fish. All is economically planned and geared on a paying basis. His plans are to secure rice from India, corn from the United States. Vegetable and other seeds will be brought from other countries, wheat, barley and rye from England, Canada and U.S. All will be carefully tested and if found satisfactory will be distributed over the province.

The enthusiastic General has also been experimenting with Mr. Dickinson in animal husbandry for some years. Now he has decided to send a fine young bull to his Kwan Hsien ranch for the benefit of the farmers in the vicinity, who from what they have seen, are already impressed with the importance of developing the Holstein strain. So it will not be long before this garden spot at the foot of the mountains will emulate the

example of Mr. Dickinson with his splendid herd of Holsteins on the university campus.

The development of the orchard scheme of the University reads like a romance. The original trees were private property brought out from home by Mrs. J. L. Stewart in 1921. These and an order by Mr. Dickinson from Stark's Nurseries, began the story in a missionary's garden. Then Mr. Liu Pei Yui of the Y.M.C.A. took an interest in the project and bought fourteen acres just outside the South Gate. Now this garden is famous for its Golden Grimes and June Red apples. People come in large numbers from far and near to see the big foreign apples bearing down the trees and gladly pay a silver dollar for a few cattles. They wonder at the luscious Concord grapes, brought from home by Mr. Dickinson as cuttings, now full-grown, hanging over a beautiful latticed walk, with the picturesque clusters attracting crowds of sightseers. He has taken a second plot, renting an old Y.M.C.A. plot by the river bank. Intensive cultivation is carried on between the rows of trees. This constant cultivation, fertilization and irrigation all combine to bring about the maximum growth for the young trees.

Although there are altogether fifteen varieties of apples on the University campus and nurseries, only two varieties have been propagated on a large scale, viz., the Golden Grimes and June Red. These trees are allowed to demonstrate what can be done, then two more will be released, Rome Beauty and Golden Delicious; Californian lemons are doing well and bearing. Japanese persimmons have taken well and are crossed with a hardy Szechuanese variety. Grape-fruit, pears, plums, grapes and oranges are all doing well. Over two hundred of the finest trees were sent to Chungking to be used in a trial experiment of the Szechuan Research Institute. A number of young men here in the "People's Reconstruction Society" bought twenty acres of land at two hundred dollars an acre, and planted one hundred and thirty trees from the university nursery and secured five thousand young trees for grafting. Colonel Shie purchased thirty big trees and plans to graft forty thousand. These experiments with those of the French Fathers in lemons, C. A. Bridgman in small fruits, and others in recent years have started something! The most encouraging feature is the enthusiastic Chinese cooperation!

A. J. BRACE.

UNITED CHURCH OF CANADA "MEI DAO HWEI" CONFERENCE IN CHUNGKING, SZECHUEN

Along with the annual foreign Council of the United Church of Canada in West China (and indeed now almost eclipsing it) is held the Conference of the Chinese Church, the "Mei Dao Hwei," in which both Chinese and foreigners meet together, and which in the last year has been reorganized to include educational and medical leaders on the same basis as the pastoral. Certain qualifications, experience, and ability in leadership in these fields are required before names may be submitted to a closed ballot of the Conference, which elects by a two-third's vote. Thereupon candidates take a "Commitment Pledge" for life service in the church in their special fields of work, and are thereafter members of Conference on an equal footing with the pastors. The Women's Board also partakes in the scheme and women leaders have equal standing with men. So it is hoped that our

Mei Dao Hwei will in a few years be standing, not on one leg only, but on four: pastoral, educational, medical, and women's work; which, according to laws of physics, should contribute to a more stable equilibrium, and by all laws of zoology, to a more rapid gait of progress!

The peak of inspiration in this year's Conference was reached in the Service of Dedication. For the first time nine members entered the Conference from other departments than the pastoral: four medical, two educational, and three from the Women's Board. The character of the service was deeply devotional. The usual casualness of the Chinese church service was replaced by a reverent spirit of consecration, which was deepened by prelude and interludes of soft music by organ and choir. It was a moment to be remembered in the history of our church when, individually stating their purpose and pledging their lives, the nine knelt at the altar and with "laying on of hands" were consecrated as leaders in the Christian Church in West China.

The "Commitment Pledge" referred to is as follows:—

- "Q. Do you think in your heart that you are truly called according to the will of our Lord Jesus Christ, to be a leader in the church of Christ?"
- "A. I do so think.
- "Q. Are you determined to accept the teachings of Jesus as the rule of your life and as the standard of your relations in your work within the Church?"
- "A. I have so determined, by God's Grace.
- "Q. Will you then give your faithful diligence always to serve the Church and society with an eye single to the glory of God and according to the command of the Lord Jesus?"
- "A. I will do so by the help of God.
- "Q. Will you be ready to use your occupation at all times to bear witness to the Spirit and to the teachings of Christ and to make your calling a means of building up the Kingdom of God on earth?"
- "A. I am willing to do so.
- "Q. Will you be diligent in prayer and the reading of the Holy Scriptures and in striving in thought, word and deed to pattern your life after the example of Christ?"
- "A. I will endeavor so to do.
- "Q. Will you endeavor to carry out within the church and in the community the command of the Lord Jesus, "Love one another"?"
- "A. I will.
- "Q. Will you cheerfully observe the rules of the church and the regulations determined each year by the Annual Conference and honor those who are placed in positions of authority in the church?"
- "A. I will endeavor so to do.
- "Q. Will you endeavor to train your family according to the teachings of Christ and seek to make yourself and them true examples of the Christian life?"
- "A. I will apply myself thereto, the Lord being my helper."

Work and Workers

American Missionaries Murdered in West China.—On the night of March 15, 1931, Mrs. Vera Mosebar White and Mrs. Victoria Marian Miller, of the Seventh Day Adventist Mission, were murdered in their beds by servants discharged for theft. The husbands of both were absent at the time. Fortunately the two children of Mrs. Miller escaped injury.

Cheloo University Elects New President.—Dr. H. H. K'ung, Minister of Industries in the National Government, has recently accepted the invitation of Cheloo University, Tsinan, Shantung, to become its President. For some time Dr. K'ung has been the Chairman of the Board of Directors. He has had considerable educational experience. This in addition to his understanding of movements and problems in China will enable him to guide this Christian institution forward.

Missionaries in Captivity.—In October, 1930, the Rev. Bert Nelson and Rev. K. N. Tvedt were captured by bandits in Honan. Later they were taken into Anhwei. A letter received by the American Consular authorities in Peiping dated February 13, 1931, stated that they were then still in captivity. Still later information stated that Rev. K. N. Tvedt had been released and had arrived in Hankow. The details of his release were not at the time of writing made known. Under date of April 20, 1931, it was announced that three members of the Covenant Missionary Society, Kingmen, Hupeh, had been captured by bandits at Kingchow, Hupeh on April 17. Their names are Miss Esther Nordlund, (American), Miss Augusta Nelson and Rev. C. Oscar Anderson (Swedish).

Higher Education in China.—Statistics on Higher Education in China for the period June 1928-1929 show that there were then 34 universities and colleges and 16 Higher Technical Colleges. These figures include both government and registered private institutions. Of the total number of students, 19,543, 18% registered for Law, slightly over 11% for Arts, nearly 11% for Engineering, about 6.3% for Natural Sciences, and 5.7% for Business Administration. On the faculties were 4,630 professors and the outlay for regular expenses aggregated \$11,756,175.00. During 1930, 1,484 students applied to the Ministry of Education for certificates permitting them to study in American and European Universities. They came from Kwangtung, Chekiang, Kiangsu, and Liaoning. Kwangtung having about 20%, the rest almost an equal proportion of the remainder. Of these students 55.6% went to Japan, about 18% to America, 11.6% to France, the rest proceeding to Germany, Belgium, Great Britain and Austria. About 11% of these students were women. 31% of these students went to study Law, the rest selecting in lessening proportions, Engineering, arts, Sciences and Medicine, this latter including nearly 7% of the total number. *Chinese Affairs*, No. 118-119, February 28, 1931, page 68.

China Inland Mission Notes.—The Headquarters of the Mission, for over forty years at 9 Woosung Road, Shanghai, Ku., are being removed, about May 1, to 181 Sinza Road, Shanghai. the new premises have been erected with funds from the sale, to a Chinese Company, of the old premises. The new premises are

about double the size of the old, and with more modern equipment, central heating, etc. . . . News from Kansu reports some stations looted by bandits or soldiers, but the people friendly, and much village work done in some districts. A recent wire reported famine conditions bad in some eight counties and it is planned to give relief. The relief it is hoped will be largely in the way of payment for work on roads, etc., that may give permanent improvement to the districts. . . . Shansi reports Short Term Bible Schools for women, with blessing. Also, an increase in the attendance at optional Bible Classes in the Hungtung Middle School. . . . Szechwan seems fairly quiet in most parts, and country work has been carried on in many centres. The two Chinese Bishops, in East Szechwan, one in connection with the C. M. S., and one in the C. I. M. field, seem doing good work. . . . Kweichow reports mention the conversion of a Buddhist priest and his deliverance from opium smoking. Also, widespread evangelism in some unopened walled cities by lady workers with Chinese workers. . . . From Yunnan Pro-

vince comes news of a new Lisu district being opened to Christian work and twenty-eight families having destroyed their "demon altars." This work was done by Lisu Christians from other districts, not by missionaries. Four Shan officials also asked for Christian literature. . . . Kiangsi Province still suffers much from Communist activity, and of the thirty-two stations of the Mission where, normally, missionaries are resident, only eight are now so occupied, but in most of the others Chinese workers, paid or voluntary, carry on regular services. There has, notwithstanding much suffering and loss, been some increase in self-support as compared with former years. . . . Mr. D. E. Hoste, the General Director, with Mr. J. Stark, the Secretary of the China Council, have been delayed in returning to China, but are now expected back in Shanghai, from North America, in May. . . . In the Chefoo Schools, among the nearly three hundred children there, there were fifty or so cases of flu, and a few cases of scarlet fever and diphtheria, but all were going on well, at last word.

Notes on Contributors

Professor P. C. HSU is on the staff of Yenching University, Peiping. He is at present abroad working in connection with the World's Christian Student Federation.

Dr. Y. Y. TSU is a member of the Chung Hua Sheng Kung Hui. He is Religious Work Director in Peking Union Medical College.

Mr. T. L. CHANG was General Secretary of the Y.M.C.A. in Chungking, Szechuan. He was Business Secretary of the Conference on the "People's Livelihood."

Dr. TOYOHKA KAGAWA has written many books dealing with social questions. He is closely connected with the "Kingdom of God Movement" in Japan.

Rev. PAUL G. HAYES is a member of the Methodist Episcopal Mission. He arrived in China in 1921. He is located in Wuhu, Anhwei.

Dr. J. L. STUART is President of Yenching University, Peiping.

Rev. O. B. KUHN is Director of The Anhwei Mission of Seventh-Day Adventists.

Rev. D. C. GRAHAM, A.M., B.D., Ph.D., is a missionary of the American Baptist Missionary Society located in Suifu, Szechuan. He arrived in China in 1911. He is at present on furlough.

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